

A History
Of
Edenton
Baptist Church

Edenton, North Carolina

1817 - 1992

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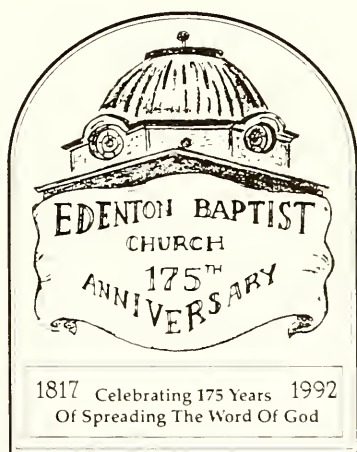
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A
History
Of
Edenton Baptist Church
Edenton, North Carolina

1817 - 1992



Corinne Forehand Thorud, Historian

Dedication

This history is dedicated to the pastors who have proclaimed God's word to members who have been willing to follow their teachings and willing to labor and sacrifice for the ongoing of God's kingdom.

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Preface

In the beginning...The human mind reverts to the beginning of things. Even a little child before it can frame its sentences will ask, "when" and "why." Justly so we, who are mature, read history that we may know the when and why of past achievements.

The question arises concerning the history of our church -- "When did it begin, our Edenton organization, and why?" Hence your history!

Acknowledgements

Acknowledgements are made to the following: writings of my Grandmother, Cleo Garrett Gardner, historian, 1905-1944; clerks, treasurers, office and ministerial staff of the Edenton Baptist Church; Hargus Taylor, Chowan College; John Woodard, Wake Forest University; Mary Williams Berryman; Elizabeth Wiggins Hassell; Caroline Privott Swindell; Virginia and Bill Wells; Grace Byrum; Gayle Gieseke; Mary Partin; Glenn Lane, Chowan Associational Office; The Chowan Herald; and the 175th Anniversary Committee.

A special thanks goes to Dr. Robert E. Gray, former pastor, for his research, and to Dr. Kenneth Word and Wesley Chesson who said, "You can do it."

Foreword

A scribe once wrote on finishing a manuscript, "Be careful with your fingers; don't put them on my writing. You do not know what it is to write. It is excessive drudgery; it crooks your back, dims your sight and twists your stomach and sides."

"Be careful with your fingers" -- be careful as you turn these pages; just let your minds and hearts turn, with thankfulness, to the years gone by. "Don't put your fingers on my writing" - I don't mind...for there are so many persons whose names should have been included and happenings that should have been recorded. This writing is "excessive." The minutes of our first service on March 28, 1817 stated -- "the service was necessarily long"...and so is this history.

All the instructions for writing a history say to allow three or four years. Six months is not enough time to know what to leave out. And writing is not "drudgery"...it has been a joy to search records, interview members, read bulletins and reread my grandmother's writings in order to complete this history.

I have been asked many times, "How is the history coming along?" My answer has been, "Ask me about my prayer life." I have had a partner. The Holy Spirit has guided my hand and my thoughts.

This is your history. This is, or has been, your church...Edenton Baptist Church and Happy is the person who knows:

*What to remember of the past
What to enjoy in the present
What to plan for the future.*

EDENTON BAPTIST CHURCH

175TH ANNIVERSARY CELEBRATION

MARCH 1, 1992

MISSION EMPHASIS

MORNING WORSHIP

Speaker:

Dr. Robert E. Gray,
Former Pastor

Vignette: Martin Ross

EVENING WORSHIP

History of Edenton
Baptist W.M.U.

Vignette: Mrs. F.A. White
and Mrs. J.W. White

MARCH 8, 1992

MUSIC EMPHASIS

MORNING WORSHIP

Cantata: Adult Choir

Vignette: Thomas Meredith

EVENING WORSHIP

Concert: Joseph Blanton
Tenor, Sacred Concert Artist

MARCH 15-18, 1992

REVIVAL SERVICES

Speaker: Dr. R. Gene Puckett
Editor, "The Biblical Recorder"

Guest Musician:
Tom Westmoreland

MARCH 22, 1992

CALLED TO SERVE

MORNING WORSHIP

Speaker: Dr. Francis Chesson,
Former Member Called

Vignette: E.L. Wells

EVENING WORSHIP

Video Presentation
"Past and Now"

MARCH 29, 1992

HOMECOMING

MORNING SERVICE

Speaker: Dr. Kenneth E. Word

Following Service
Dinner on the Grounds

175th Anniversary Committee

E.N. "Pete" Manning, Chairman

Mrs. T.C. Byrum
Wesley Chesson, Jr.
Alton G. Elmore
Mrs. Lowell Gieseke
James H. Hyatt, Jr.
Luther C. Parks

Mrs. J.M. Parrish
Mrs. J.P. Partin
Mrs. Van Small
Gary Stanley
Mrs. J.M. Thorud
Dr. Kenneth E. Word

Hitherto . . . Henceforth

Recently, I sat alone in the stillness of our sanctuary and listened to the sounds of silence. The echoes of our past history came racing into the corridors of my mind and heart. There were the eloquent words of the pulpit, the refrains of musical praise, the groaning of hearts in repentant prayer, and the joy of worship. Also, there were the words of strong debate about essential belief and doctrine, the sharing of visions, the commitment to the cause of Christ, the dreams for the future of this church, and the expressions of a loving fellowship. Here people's lives have changed, hope renewed, salvation received and the call of God answered. We are indeed heirs to a great history. Through the faithfulness of its membership, church staff and pastors, Edenton Baptist Church has for one hundred and seventy-five years made a contribution to the cause of Christ.

However, our call is not to the past but the future. Our heritage and past blessings are to serve as a foundation and challenge for tomorrow. We have received the mantle of faithfulness from our ancestors; but it is now ours to bear and pass on to following generations. The mission of our church has not changed even though we live in a constant changing world.

Our future will require a renewed commitment to the reality of worship. It is an essential part of what we do; everything in our mission flows from worship. A worship that exceeds activity in a service, involving a complete surrender and orientation of our lives to Jesus Christ as Lord.

Our future will also require a new awareness of our witness. It is personal - telling The Story through our story. To live as Christian persons, using our Christian influence to mold whatever we touch, and do it in His Name. We must allow evangelism to permeate every aspect of our church's future. This will require Christians to clarify their ethical basis and behavior. The sincerity of our faith must be demonstrated in our living, submitting to the Lord's discipline of purification. Ethical demonstration in our actions is imperative.

Also, we need to embrace the biblical calling of Koinonia - the sharing, caring loving, fellowship of the family of God. This denotes an intimacy with one another, a true knowing of the ones in this family of faith. We are not believers in isolation. The future success of the church will require the total involvement of all the members - the use of skills and expertise of each member will develop excellence in all its activities.

Our future will also require a recommitment to ministry. A service that takes grace from the sanctuary to the ends of the earth. It is that part of our faith that gets beyond our doorstep.

We are to be a birthing place where persons are brought into the Kingdom of God as newborn Christians by profession of faith. A nurturing place where, in the crisis and problem areas of life, care and concern are expressed. We are to be a maturing place where, over the long journey, we grow into the fullness of the Christ in mind and deed. Philippians 2:13 says, "God is always at work in you . . . " Believing that, for us the future is limitless; not within ourselves but through the power of God as we trust ourselves to His Spirit.

As I sat in the sanctuary, I could almost hear our forefathers say, "To you, from failing hands, we throw the torch and sword of the Spirit; the Word of God, be yours to hold them high." More importantly, I could hear the words God spoke to Isaiah, "Whom shall I send? and who will go for us? (Isaiah 6:8). We have the heritage, we have the resources, we have the opportunity, we have the promise of God's presence and power. Will we make the commitment of our faithfulness for the future?

"A charge to keep we have,
A God to Glorify,
Who gave His Son my soul to save,
And fit it for the sky.

To serve the present age,
Our calling to fulfill;
O may it all our powers engage,
To do our Master's Will!"

Kenneth Word, Pastor

Pastors

1817 - B.F. Farnsworth
Martin Ross
William Billings

1825 - Thomas Meredith

1835 - Josiah Finch
Stephen Gardner

1838 - A.P. Rapitor
Quinton H. Trotman
A.A. Connella

1848 - Aaron Jones

1853 - George Bradford

1857 - Levi Thorne

1858 - T.J. Knapp

1869 - C.T. Bailey

1870 - John A. Phillips

1870 - Trezevant Harrison

1874 - A.D. Cohen

1878 - W. Bivens

1879 - R. Van Deventer

1886 - F.M. Satterwhite

1890 - R.T. Vann

1892 - C.J. Jones

1893 - John E. White

1896 - W.F. Watson

1897 - George N. Cowan

1898 - J.O. Alderman

1903 - C.A.G. Thomas

1907 - H.H. Mashburn

1910 - E.L. Wells

1946 - R. N. Carroll

1970 - Robert E. Gray

1979 - John A. Allen

1985 - Kenneth E. Word



Thomas Meredith

Pastors



E.L. Wells



R.N. Carroll

Pastors



John A. Allen



Robert E. Gray



Kenneth E. Word

Thomas Meredith

1825 - 1835

Thomas Meredith was an outstanding figure by reason of his bearing, intellect, spirit and zeal. "Mr. Meredith was tall, spare-built, very erect, with something of a military bearing. His appearance was most striking and impressive, his face exhibiting the unmistakable evidence of profound thought. His features were delicately chiseled, and still gave evidence of the manly beauty for which he was greatly distinguished in the years of his youth and health. His brow was high, his eyes singularly brilliant and his whole manner dignified and stately. His bearing and manner superadded to more than ordinary natural and acquired endowments, would have placed him in the front rank in any communion, or any sphere of action. Had he been a Senator in Washington, there is little doubt he would have coped with John C. Calhoun, and perhaps would have gained as high renown in the political world. But his powers were devoted to the cause of Christ."

Thomas Meredith was born in Buck's County, Pennsylvania, July 7, 1795 and was the oldest of eight children. His father was a Baptist and his mother a Quakeress. Both were esteemed for their piety, intelligence and energy.

From early childhood he gave evidence of unusual mental powers and his parents made all necessary sacrifices to secure for him the best possible education. He was an earnest and successful student, both at Doylestown Academy and at the University of Pennsylvania from which he graduated in 1816.

When he was nineteen years old his mother died and his thoughts turned strongly to spiritual things. Following his conversion he relinquished his cherished purpose to become a lawyer and decided to enter the ministry. He studied theology with his pastor, Elder William Staughton. On December 30, 1816 he was licensed to preach by Sansom Church, Philadelphia.

For two years following he spent his time in missionary work in Eastern North Carolina. At age twenty-three he was ordained in Edenton.

He held pastorates in New Bern, N.C. and Savannah, Ga. and returned as pastor in Edenton in 1825. Meredith became a close friend of Martin Ross, pastor at Bethel and one of the founders of our church.

Meredith and Ross together organized the Baptist Church in Tarborough in 1819. He was also instrumental in the organizing of the Baptist State Convention in 1830. He had handwritten a Constitution for the Convention. He was appointed to prepare a circular to report the start of the Convention.

His gift as a writer was recognized and Meredith envisioned the need for a religious publication to carry news and edification to the scattered Baptists.

He began the monthly magazine The Interpreter in 1833 while pastor in Edenton. He left Edenton in 1835 and went to New Bern and changed the magazine's name to The Biblical Recorder. He went to Raleigh in 1840 and gave his undivided attention to editorial work. He became president of Meredith College. He remained active, but in the last years of his life he was an invalid and suffered. He worked to the end. With all hope of recovery gone, he maintained a calm Christian dignity. His death was tranquil and worthy of his elevated character and useful life.

He is buried in an old cemetery in Raleigh. His monument bears the inscription, "This monument was erected by the Baptists of North Carolina in memory of their beloved brother, the Rev. Thomas Meredith, who departed this life November 13, 1850, in the 56th year of his age."

John W. Moore, author of the History of North Carolina Baptists, wrote, "The name of Thomas Meredith surpasses all others in importance. Turning aside from a city pastorate, he left Philadelphia and answered a cry like that which reached Apostle Paul from Macedonia." There were only fifteen thousand Baptists in N.C. scattered through the country. Not one church had services more often than once a month. Pastors were promised a salary of ten to fifteen dollars a year but they were not assured of receiving this pittance. The churches were careless or hostile to missions and no one was salaried in the mission field. Meredith's twenty-four years of labor and effort for the Lord and His mission made a mighty change.

Information from The Growth of 100 Years, The Event and It's Personnel, pages 26-31.

Edward Lee Wells

Pastor, 1910 - 1946

E.L. Wells was called to be our pastor in 1910. He arrived from Quincy, Florida in October along with his wife, Irene Vogel song, and three children, Iona, Edward (Poss) and Helen. The family came by train. The train cars were brought by boat to Edenton and docked on Blount Street about where the parsonage used to be. They walked to the Bay View Hotel on unpaved streets and Mrs. Wells remarked, "Let's go back to Florida." Of course, they didn't, and Mr. Wells remained as pastor for thirty-six years.

Mr. Wells had been a butcher before God called him to be a preacher. He received his seminary training at the Southern Baptist Theological Seminary in Louisville, Ky. He had held pastorates in Sheffield, Ala., New Albany, Indiana and Quincy, Florida. Due to a bout with typhoid fever he had to give up his pastorate in Indiana and go to Quincy, Florida. It was from this church that he came on October 30, 1910.

He walked from the hotel and took one look at the church and said, "Now I know why God sent me to Edenton -- to build a church." Yes, the Lord put in his heart the fire to build our present church; but not right away.

Mr. Wells was a scholarly man and he knew that a strong church was not a building but dedicated Christian people. His first message was I Corinthians 3:9 -- "We are laborers together with God." One favorite scripture, II Corinthians 4:5-6, was one from which he preached often -- "We preach not ourselves; but Christ Jesus the Lord." He preached the Bible.

Our church membership in 1910 was near 400. The 1908 minutes said we had 140 males and 254 females. Attendance at church was larger at night than during the morning services. People stayed home to milk their cows, cook the noon meal and attended church in the evening.

Mr. Wells knew immediately what we needed -- revival. So in November of 1911, and again in 1912, Mr. Wells invited Rev. T.T. Martin, a Southern Baptist Convention evangelist, to come hold a protracted meeting. (That's what revival services were called in Eastern North Carolina -- protracted, meaning to lengthen or extend.) Mr. Wells was a firm believer that God sent revival.

And send revival He did. Mr. Martin was a short Irishman who had studied to be a Catholic priest and was later led to become a Baptist. His preaching had

the entire town coming to hear his gospel preaching. (Current members of other churches told this writer they had never heard preaching like this before or since.) He shocked even our own church members by saying "God was not the Father of everybody -- only those that had become joint heirs with Jesus Christ." He also asked the church members "Everybody who believes that in order to go to heaven you have to lead a good life, join the church and be baptized, raise your hand." It is told that almost every hand in church was raised. Mr. Martin went on to preach that only faith in the Lord Jesus Christ would save them.

There were services at 3:00 P.M. for the Christian church members and the evening service was evangelistic. Our little church was bursting at the seams. His preaching stirred the whole town. Many from other denominations visited our congregation and were so moved that their parents and ministers forbade them to go and hear Mr. Martin (from personal testimony of older folks the author interviewed.) Young folks, young adults and older people became Christians and even church members realized their first baptism had not been a believer's baptism. Many came forward to admit this and were baptized again by Mr. Wells. Among these were Cleo G. Gardner and W.J. Berryman. (This revival is recognized because of personal testimony of current older members of our church who say that from this time on our church began to grow.) The Lord had sent a revival.

Following this revival the members began to attend the morning services and the church was full then and even at Wednesday evening prayer meeting. Stores were open until seven o'clock but the people were in church at 7:30. Even the young folks attended prayer meeting. "Miss Mag" Jones remarked, "We ought to have some stars in our crowns for this extra effort."

Mr. Wells was noted for bringing to our pulpit the best preachers in the Southern Baptist Convention, for he himself was a learned man. He was well-liked and loved by the church and all the town. That is not to say he had no opposition. Before Mr. Wells came he was told by a former pastor, Dr. R.T. Vann, that there was one man in the church who "If he can't rule you, he will ruin you." Mr. Wells was forewarned and he never let this man rule him and he certainly didn't ruin him. He kept on preaching the gospel and making plans to build a new building. This man wanted everything to be his idea so he was opposed to building a new church. Mr. Wells appointed him to the building committee and the man became a generous giver and leader in the church and Chowan Association. Before his death, he apologized in church to Mr. Wells for any trouble he might have caused.

Mr. and Mrs. Wells had three more children, Bill, Paul and a daughter Irene, who died in infancy. Iona was an accomplished musician and served as our organist. Helen was very active in Sunday School and youth organizations. Bill has served the church in several capacities and is still an active member. Early minutes tell how active Mrs. Wells was -- giving programs and holding offices in WMU and teaching the new hymn book to the youth of the church.

In 1911 Mr. Wells filled the pulpit at Bethel. In 1913 he was helping at Bethel and Macedonia on the 2nd Sunday and still at Bethel in 1916. The Yeopim Church minutes list Mr. Wells as their supply pastor from 1918 to 1923. He kept busy -- he loved to preach.

He preached about grace and faith. He was shocked when he came to Edenton and found that the Dime Society, an auxiliary, or handmaiden of the church, made and sold things; had chicken salad and ice cream socials to raise money for the church. He said, "The church has nothing to sell. The Bible says, 'Freely ye have received, freely give.' Matthew 10:8. There will be no selling, we are just going to give."

He was not a firm supporter of the Cooperative Program when it was introduced in 1925. He thought each church could best handle their own money and support our own missionaries. We did.

Our membership gradually grew and we were outgrowing our dilapidated church. The women of the church were fully behind Mr. Wells when he said "We must build a new church." (Remarks and details about building will be found elsewhere in the history.)

In 1918 when the church was completed, Mrs. T.E. Gardner wrote: "Mr. Wells is our Daniel -- who, with his face towards Jerusalem, has not feared. He dared to stand alone knowing that his God would stand by and deliver him. His has been a trying task and one, not living by faith in an all powerful Father, would have grown weary of such a task at such a critical time." (World War I) He will always be known as the Church Builder.

There are many who will read this history who knew and loved Mr. Wells. He visited in the homes of our parents and married and baptized many of us. His family told me how much Mr. Wells liked to eat and that he knew where all the good cooks lived: Lily Bond, Cleo Gardner, Ruth Holmes, Georgia Holmes, Miss Tillie Bond and always knew he'd get a special dinner and a piece of pie when he called on "Miss" Ellen Byrum at Cam Byrum's home. He was a fre-

quent visitor with the Bells who lived next door to the parsonage. He was a delight to have for he had such a keen sense of humor.

He was also liked and respected by members of other churches. One such man, J.A. Moore, each year told Mr. Wells to go to J.H. Holmes' or Elliott's Store and select a new suit and hat. (Mr. Moore's family never knew this until this year.) There was a wonderful bond between these two Christian men.

Mr. Wells liked to eat but he loved to fish. His fishing buddies were O.C. Davis, Bonner Small and W.M. Wilkins. The family said he loved to catch them but only liked to eat salt water fish.

Due to failing health and being nearly seventy years old, Mr. Wells told us in October of 1945 that he would resign in January of 1946. He continued to preach until a new minister was called. He was 34 years old when he came in 1910 and had served us faithfully for thirty-six years. Our membership had grown from 400 to 1,100.

His last sermon was preached on April 21, 1946. All seating capacity was filled downstairs. Officers, sailors and Waves from the local Air Station were in the balcony. It was Easter and many families were together for the holy day as well as to pay respects to Mr. Wells.

Mr. Wells preached from I Corinthians 3:6-7 "I have planted, Apollos has watered; but God hath given the increase." He made a plea to the church to "Welcome Mr. Carroll as God's man and support him throughout his ministry with us in all his problems and experiences, with prayer, in service, cooperation and personal loyalty as well as financially in the continued progress of the church and its greater work and service to the community."

At the close of the morning service an invitation was given. Five were received for baptism and several came by letter. Mr. Wells baptized the five at the evening worship service on April 21, 1946. Joseph M. Thorud was the last person baptized by Mr. Wells.

During the Depression when the church was unable to meet all its obligations Mr. Wells' salary was cut and never brought up to date. At his retirement J.L. Wiggins brought this matter to the church. Mr. Wells had offered to buy the parsonage where he lived but since the property had been given to the church to be used only as a parsonage the church could not legally honor this request. The parsonage was in a rundown condition and the church felt it was best to fix

up the old house at a cost of about \$4,000.00 and to build a garage. This was completed.

At his retirement the church gave Mr. Wells the parsonage to live in the remainder of his life, a love offering and an income of \$110.00 a month for life. He lived to be 81 years old and was confined to his bed the last two years. A scholarship fund was established in his name to be used for members of our church who are called into fulltime Christian service. The fund currently is approximately \$9,000.00.

Mr. Wells went to be with the Lord on April 20, 1957. The Resolutions of Respect issued at his death sum up his ministry with us as follows: "The Reverend Edward Lee Wells, for 36 years, was pastor of the Edenton Baptist Church, during which time, and under whose supervision, the present church was built and paid for, and whereas, during the ministry of Mr. Wells the membership was greatly increased, the Sunday School and church services well-attended, and the spiritual tone of the community was sustained at a high level -- therefore Be It Resolved, that in the death of Edward L. Wells the Edenton Baptist Church has sustained the loss of a great spiritual leader and friend; the membership of the church mourns the loss of a spiritual comforter; the Christian community has lost a devoted friend and Christian counselor. The life of the whole community was enriched by his living here and impoverished by his passing."

Funeral services were held at the graveside in Beaver Hill Cemetery on Sunday afternoon, April 21, 1957 at 2 o'clock with the Rev. R.N. Carroll officiating. His favorite hymn was "It Is Well With My Soul" -- and it was.

Biography

Born: September 2, 1876 - Mt. Eden, Shelby County, Kentucky

Died: April 20, 1957

Married: Irene Voglesong, May 28, 1903 in Louisville, Kentucky

Attended Southern Baptist Theological Seminary, Louisville,
Kentucky

Ordained: May 27, 1903, Clifton Baptist Church, Louisville, Kentucky

Pastorates: Sheffield, Ala. Baptist Church 1906-1907
 New Albany Baptist Church in New Albany, Indiana 1908
 Quincy Baptist Church, Quincy, Florida 1909
 Edenton Baptist Church 1910-1946

Children: Iona Mae Wells, May 15, 1904, Louisville, Kentucky
 Ruth Wells, May 28, 1906 - died June 27, 1906,
 Sheffield, Ala.
 Edward Lee Wells, Jr., May 27, 1907, Louisville, Kentucky
 Helen Elizabeth Wells, December 18, 1909, New Albany,
 Indiana
 William H. Wells, July 1, 1912, Edenton, N.C.
 Paul Anthony Wells, August 6, 1914, Edenton, N.C.
 Irene Eloise Wells, May 27, 1916 - died 1916, Edenton, N.C.

Member: Unanimity Lodge No. 7 AFGAM

Richard Norman Carroll
Pastor, 1946-1970

The task of looking for a preacher in 1946 was harder than it is today. Our church had no experience in this area since Mr. Wells had served us faithfully for 36 years. The pulpit selection committee composed of W.J. Taylor, Chairman, W.J. Berryman, J.L. Chestnutt, Earl Harrell, Mrs. W.D. Holmes, Sr. and Mrs. R.B. Hollowell did not visit from church to church, but went on recommendations. Mr. Carroll's name was given to this committee by Jack Cozart, brother of Bill Cozart. He said he was the best young preacher in the State of Tennessee. Jack was right.

Mr. Carroll came to our church from Knoxville, Tennessee to preach on Sunday morning and evening April 7, 1946. The next Sunday morning the church voted unanimously to call him as our pastor. We knew we had found the man God wanted us to have. There was an immediate bond of love between pastor and people.

Mr. Carroll was tall and good looking and only forty years old. His wife, Georgia, was a lovely lady and the perfect pastor's wife although she'd remind us that she married a lawyer. Mr. Carroll had been a lawyer for twelve years before the Lord called him to become a minister of the gospel. He was ordained by the

Fort Sanders Baptist Church of Knoxville, Tennessee, on December 31, 1939. He was serving as a pastor in Knoxville prior to being called to our church. His father had been a minister also.

He began his ministry on April 28, 1946. Under his capable leadership our church grew tremendously and necessitated two major building programs totaling well over \$300,000.00 The indebtedness in each instance was paid off years prematurely.

Mr. Carroll was an excellent preacher and a master with words. His sermons lasted about seventeen minutes, sometimes stretched to twenty. After several weeks of preaching Mr. Carroll was visiting the stores of his members and went in to see Mr. W.M. Wilkins at Quinn Furniture Company. Mr. Wilkins said to him, "I tell you pastor, you are one good preacher." Mr. Carroll was about to burst with pride when Mr. Wilkins added, "You don't run across any good stopping places." Mr. Carroll preached the gospel and never ended a sermon without bringing us to the Cross.

He loved his people and he loved "his" choir. He had a good bass voice and always came in the choir room before each church service to listen to the choir practice and have a prayer. He was always a part of the Christmas music, reading the Scripture along with the cantatas. When asked to preach at the Providence Baptist Church when it was rebuilt following a fire, he said, "I'll preach if I can bring 'my choir'."

Mr. Carroll was a master at getting things done. He appointed the committees he wanted and they did the work. He could talk you into serving again and again. When the nominating committee was unable to fill all positions, Mr. Carroll would write a letter and nicely ask you to serve. There was no way you could refuse him.

As a result of Mr. Carroll's encouragement the church grew spiritually and numerically. Mr. Carroll had strong convictions about the Cooperative Program and within three months he had the church pledge 10% of its income to this Program. The church increased its participating in this program over 1,000% during his 24 year ministry. The church budget expanded from \$12,000.00 in 1945-46 to over \$100,000.00 in 1969-70. It was easy to average 450 in Sunday School.

Due to a throat illness in 1955-56 requiring several operations and a long period of silence, 6 to 8 months, he arranged for us to have two excellent

preachers, Dr. M. Ray McKay and Dr. Leo Green. Mr. Carroll offered to resign, but the church would not hear of it. He recovered and was able to fill his preaching obligation again.

We had many good revivals during his ministry, but the best ones were when Mr. Carroll would do the preaching himself. During one such revival there were over sixty converts.

Mrs. Carroll taught an adult Sunday School class for women and the class was later named for her. She was active in WMU within the church and Chowan Association serving as Mission Study Chairman in 1947. She also played the piano and was the perfect pastor's wife. She was always handsomely dressed.

The church hosted a fiftieth wedding anniversary reception for the Carrolls in March, 1978. We were their family and they were ours.

Many, many outstanding statistics and accomplishments of our church can be directly and indirectly attributed to his leadership, but only a few have been mentioned in this history. Many knew Mr. Carroll to be a very private individual and he would have wanted it this way -- as does Mrs. Carroll.

After over 2,300 truly God-inspired sermons, Mr. Carroll preached his last sermon as our pastor on Sunday, April 26, 1970. Two services were held and at the 5 o'clock afternoon service both ordinances of the church were conducted.

The Carrolls planned to move on Monday. W.J. Berryman told Mr. Carroll, "You have to stay here until I die. I want you to conduct my funeral." Mr. Berryman died late that Saturday night and Mr. Carroll kept his promise, staying over to officiate at Mr. Berryman's funeral.

A love offering was taken for the Carrolls and a silver service was given by the women of the church and the G.A.'s. The church voted to pay them \$200.00 a month for the rest of their lives. This amount was later increased to \$300.00, but in May of 1989 Mrs. Carroll requested that this amount be paid no more. The church voted to honor her request but reserved the right to reinstate it if she ever needed our help.

The Carrolls moved to their home community in eastern Tennessee but returned often for visits. He was always asked to preach. At the suggestion of Dr. Robert Gray, Mr. Carroll was made pastor emeritus. He was urged to move back

to Edenton and they did for a few years, but the need for family and their love of the mountains lured them back to the Johnson City area.



Rev. Carroll elected Pastor Emeritus in January 1973

Mr. Carroll died on December 1, 1983. A true Christian warrior heard the words, "Well done good and faithful servant, enter into the joys of your Lord." He was buried in Tennessee.

Mrs. Carroll continues to live in Johnson City, Tennessee and keeps in touch with our church and her dear friends, visiting whenever her health allows. She is loved by all.

Biography

Born:	January 11, 1906, Madisonville, Tennessee
Married:	Georgia Tillery, March 23, 1928
Graduated:	Carson Newman College, Jefferson City, Tennessee
Ordained:	Fort Sanders Baptist Church, Knoxville, Tennessee
Pastor:	Fort Sanders Baptist Church, 1939-1946 Edenton Baptist Church, 1946-1970
Died:	December 1, 1983

Robert Earnest Gray

Pastor, 1970-1978

The Pastoral Selection Committee and the church knew that trying to fill the vacancy left by Mr. Carroll's resignation would not be easy. Many months were spent and many prayer meetings held during this search period. The Cozart family again told us about two good preachers. One was in Georgia and had only been there a short while and the other was Robert Gray in Durham.

After hearing a minister in the Raleigh area, three members of the Committee were eating lunch and discussed staying over to go to Durham to hear Robert Gray. After hearing Mr. Gray preach, the three, Lloyd E. Griffin, Sr., A.B. Waterbury and Corinne Thorud, knew they had been led by the Holy Spirit to this young man. The entire committee then traveled to Durham to hear him, had a short meeting at lunch and directed Mr. L.E. Griffin to contact him. On October 7, 1970, Mr. Gray came to speak to our church on a Wednesday evening. The church was full. A special conference was called on October 11 and Robert E. Gray was unanimously called to be our pastor to begin work on December 1, 1970.

And begin work he did -- they did -- for Eulene, Karen, Robert, Jr. and Darrell all became involved in the work of the church. They moved into the parsonage on December 2, 1970.

Mr. Gray's first sermon on December 6 was the same text as Mr. Carroll's first sermon (Isaiah 6:1-8) and we knew we had the right man. Alton Elmore sang "It Took A Miracle." We knew that only God can perform a miracle, but we soon found that Mr. Gray led us to do miraculous things always stressing that anything we did was to be done for God's glory, not ours.

A second sermon was "W N D I T W B - We Never Did It This Way Before." And we did become involved in many phases of community life as a result of a survey taken asking the membership what they would like to see happen in the life of the church and the community. Holy Week Services were started, Baccalaureate Services were held in our church, and a recreation program began in the town and county. Mr. Gray became involved in the Booster Club and other committees.

The survey showed that the membership wanted an extended youth program. John Allums was hired to direct the choir and many choir tours and mission trips followed.

Mr. Gray was mission-minded and said this zeal was burned in his heart while he was a student at Moody Bible Institute in Chicago.

The church was kept well informed about everything. The news in the bulletins increased and needed office equipment was purchased. Titles of his sermons were printed and the column "Let the Record Speak" was initiated. The pastor's column was on Pastoral Punts, Putts and Pitches. On punts he urged us to "fill the air with prayer."

Prayer meeting was held in the Fellowship Hall due to the gas shortage, and he led us in discussions. We had our largest attendance ever at mid-week services. Later he led us in a study of a series of booklets -- "The Devotional Life." Many church members felt this was a turning point in their Christian life.

The membership roll was revised and inactive members were visited and urged to come back to church. Many did and Sunday School and church services were well attended. The Youth Choir went on their first tour and there was talk of buying a bus.

During their second Christmas with us the Grays invited the entire church to an open house at the parsonage. Through the years they entertained the young and many other church committees in their home.

Mr. Gray invited many missionaries and outstanding preachers to come speak to our church. They are too numerous to name, but their talks were meaningful to the church members. Mr. Gray always urged members to attend all Association and State meetings and filled up his car with messengers. Mrs. Gray, at the same time, got the WMU members interested in going to their state meetings. For several years a bus load of church members were taken to the Evangelistic Conferences held in February. One man attended and remarked, "If anyone had told me I'd come up here and hear seventeen sermons in three days, I would not have believed him." Mr. Gray also took those interested to see an appointment service at the Foreign Mission Board -- this was a first.

There were lots of firsts during Mr. Gray's ministry. In September of 1972 we had a joint baptismal service with the following churches: Capehart, Warwick, Rocky Hock and Yeopim. We had communion service on Thursday before Easter; a bus load was taken to Norfolk to hear Billy Graham; and Mr. Gray conducted tours in Europe and the Holy Land in 1971 and 1972. Both were tours

that took participants to cathedrals and churches in Europe and followed the steps of Jesus in the Holy Land.

After-game fellowships were held for the youth as well as skating parties and trips to the circus. Since we had two buses we needed to use them in ministry.

Special services were held for Thanksgiving, sometimes early so families could have time to get to "grandmother's house." A special service was always held at Christmas and in 1974, Christmas Day being on Sunday, a communion service was held at 5:30 P.M.

Since most activities for youth disbanded during the summer months, Mr. Gray set up a summer program for youth with music from 9:00 to 11:00 A.M. in 1975. Also in June of 1975 Mr. and Mrs. Gray organized a mission trip to witness to Indians in Arizona. They returned in 1976 and a group of five returned again in 1977 (This trip will be reported in The History -- Part II).

In the fall of 1975, Mr. Gray asked the church for permission to work on his doctorate in Richmond, Va. at Union Theological Seminary. In his absence he saw that others in the church held prayer meeting and the deacons helped with the visiting. Robert Gray received his Doctorate of Ministry degree on May 16, 1976. He was now Dr. Gray.

He set goals for the church each year, had church envelopes mailed to all the members, had a church directory prepared and mailed; had a Marriage Vow Renewal Service; Baby Dedication on Mother's Day; started Deacon of the Week; Children's sermons; and found time to have devotionals on the local radio station at 6 and 7:05 A.M.

During the eight years Dr. Gray was pastor, Mrs. Gray worked side by side with him and strengthened the entire church program in missions, Sunday School and especially in music. Even when we had staff people she supplemented by forming instrumental groups of young people to accompany the choirs. (See Youth - Music) For several months Mrs. Gray was music director for the church and directed all the choirs as well as taking them on many tours. We remarked, "Eulene can get music out of a table leg." She inspired all to sing -- for one purpose -- to glorify God and to praise Him. While WMU Director she truly taught us that we get involved in Mission Action because God loves us and God loves those we help. Her contributions cannot be evaluated in words but can be in the lives she helped direct and inspire in music and christian

education. When she resigned as music director the church thanked her for her "untiring efforts and unlimited ability."

Mr. Gray led us in Family Life Conferences and Personal Growth Studies. He saw that we had cottage prayer meetings before revivals and urged us to have special offerings for Home and Foreign Missions churchwide. Our goals grew from \$500.00 to \$5,000.00 for Lottie Moon Offering.

A highlight of their music ministry with us was church Talent Night held in February of 1972. This was a program involving those active and inactive in the music program of the church. Their children also were musical and from time to time played or sang in church. We all enjoyed Mr. Gray's singing of "Ship Ahoy" and Mrs. Gray playing the piano for us at Prayer Meeting and other services.

A review of seven years (1977) of Mr. Gray's ministry showed that we had 133 baptisms and we had given \$242,387.00 to the Cooperative Program and \$73,900.00 to other missions emphases. Mr. Gray gave one hundred percent of himself to his ministry and expected as much from the church staff. He served us well and we were saddened when he answered a call to go to Temple Baptist Church in Newport News, Va. (They had been pressuring him since August, 1978). He resigned on December 8, 1978 and on December 31, 1978 the church held a reception for the Gray family. A love offering was taken and Laney Layton, a local artist, was commissioned to paint an oil portrait of the Gray children as a going away gift. Mrs. Gray remained in town until Karen graduated from high school in June.

Their contribution to our church cannot be contained in this history. Mr. Wells was our church building; Mr. Carroll taught us faithfully how to serve; and Dr. Gray taught us to live our mission for the glory of God.

Dr. Gray wrote, "Eight years and two days ago I became pastor of this church. Words can never express the joys and satisfactions that I have known while serving in your midst. It has been for me a truly good experience. It is now, in the providence of God, time for you and me to walk new and different paths. We do not leave Edenton Baptist Church easily. It was a difficult decision to make and saying goodbye even now tears at our hearts. We love you all very much. You have been good to us and good for us."

The church expressed their love in Resolutions of Appreciation as follows: "That we lovingly think of our loss as another's gain. During the eight years as

our pastor our love for him and his family has grown from year to year: therefore, 'We thank God for every remembrance of them.' We acknowledge the talents of the Gray family and their contribution to the program and life of our church. Along with the benefits they have brought us much pleasure and joy."

"Mr. Gray has been a faithful and loving shepherd and has led us beside 'still waters' and in 'green pastures' -- through 'valleys and shadows' and into 'paths of righteousness'. He has ministered to our needs and we thank him for his patience with us in times of doubt, for his love and nurture in our times of need; and for his assurance in times of fear; for his comfort in times of sadness and for his joy with us in our times of rejoicing."

"We express our appreciation to him for the privilege of planting, laboring, cultivating and harvesting with us eight years."

His labors continued at Temple Baptist Church in Newport News, Va.

Biography

- Born:** January 30, 1933
- Married:** Eulene Wilson, August 21, 1954
- Education:** Warwick High School, Newport News, Va., 1951
Moody Bible Institute, 1951-53
Mars Hill Junior College, 1956 - AA
East Tennessee University, 1958 - BA
Southeastern Baptist Theological Seminary, 1968 - MD
Union Theological Seminary, Richmond, VA, 1976 -
Doctor of Ministry
- Pastorates:** Clear Branch Baptist Church, Erwin, TN 1954-58
Fairview Baptist Church, Hillsborough, NC 1958-62
Macedonia Baptist Church, Liberty, NC 1962-65
Grace Baptist Church, Durham, NC 1965-70
Edenton Baptist Church, Edenton, NC 1970-78
Temple Baptist Church, Newport News, VA 1979-90

Dr. John A. Allen

Pastor, 1979-1984

John A. Allen visited our church and preached a trial sermon on June 16, 1979. The church voted to call him as our pastor on June 24, 1979 and he began his ministry with us on August 19, 1979. Coming with him were his wife, Carolyn and sons, Billy and John.

His message to us: "You are my people, given me to love, to serve, to shepherd through the days ahead. I pray God that I may be worthy of this honor; I am glad that I was led to come to you...may I be strong to work and true to serve and as pastor and people build together for eternity."

Dr. Allen began his weekly column in our bulletin entitled "The Pastor Says...". In this column were many quotable quotes and oft times a personal message. Dr. Allen was a dynamic preacher and fully memorized his sermons. If he ever had a note it contained a poem or a longer quote.

Their first Christmas with us Carolyn and John held open house for the membership of the church. We had a candlelight service on December 23rd at the church. All of his special services were memorable, but the ones that our members will talk about for years are the Communion services he conducted. Words cannot describe the emotion and solemnity that accompanied this important ordinance. As Dr. Allen served the deacons he walked slowly and quoted scripture. One felt they finally knew what Christ meant when he spoke of servanthood. By 1984 Communion was observed the first Sunday in each month alternating from morning to an evening service.

When Dr. Allen arrived we did not have a full church staff and it was in December of 1979 that Bruce League joined the staff. Dr. Allen worked well with Bruce and with Jim Hyatt. He invited both to help with the hospital visitation. Dr. Allen was always at the hospital when any member of the church was to have an operation. He was told many times "You do not have to stay", and his response was always, "I do not have anything today more important than sitting here with you." Besides being a very good preacher, he was a wonderful pastor.

It was during his ministry that the church voted to sponsor a refugee family from Vietnam. This family arrived in the fall of 1980 (See Refugee Family). It was also during his ministry that Albemarle Baptist Mission was established (See Albemarle Baptist Mission).

Dr. Allen continued some former activities of the church and added many of his own. Family night suppers were started again in April, 1981 and the dedication of babies and their parents was continued "to give thanks to God for our children and to provide an opportunity for nurturing children in partnership with God."

When our youth went on mission trips Dr. Allen held a commissioning service and was always at the parking lot to see them depart. In 1982 he accompanied the youth group to Caswell and was "arm-twisted" by Charles Storey, Assistant State Music Director, to sing in the faculty choir. "Unbelievable, but true" was Dr. Allen's comment. He was a strong supporter of our Sunday School and taught Sunday School training as well as holding classes for new converts. Under his guidance and with the help of the staff a new and up-to-date brochure was printed detailing what the church offers. He urged us to be friendly -- "starting at the parking lot and continuing throughout the entire service."

He held Marriage Renewal Conferences and offered on Sunday nights during the summer months videotape sessions by Dr. James Dobson. When Bruce League resigned in December of 1982, Dr. Allen took over Prime Time with the youth with 62 in attendance at one of the lock-ins. He also found time to hold classes for recently divorced persons and classes on personal growth.

John Allen was active in the community and the Chowan Association. He was helpful in the securing of a fulltime Director of Missions for the Association and served as Moderator in 1983 and 1984. For several years we held joint services in the summer with the Presbyterians and Dr. Allen and Mr. Mallinson would rotate the preaching. These services were held at the Town Park at 7:30 P.M. About one hundred attended. He took part in all Easter Sunrise Services, often being asked to give the sermon.

Dr. Allen reported to the church after attending each State or Southern Baptist Convention. Once he wrote concerning the controversy in the Southern Baptist Convention, "What is at stake is not the inspired Bible but Christian behavior -- not the structure of the Convention but the soul and spirit of the Convention -- not precise theology but proper training for ministry -- not denominational control but world mission. God help us!"

When the Biblical Recorder was 150 years old, our church was invited to be the host church for this commemoration. When the new Biblical Recorder building was dedicated Dr. Allen had a part on the program accompanied by E.N. Manning, a director on the Recorder board.

Visits to the choir room were frequent and Dr. Allen always spoke well of the faithfulness of the adult choir especially during the extreme cold winter of 1982. Of the choir's special music he remarked, "Listen to Christmas and learn of His love."

Under his encouragement and leadership the church had its first Homecoming that any of us can remember. This was May 29, 1984 and was indeed a highlight of his ministry with us.

Carolyn as well as the boys were active in all phases of our church work. Carolyn taught a Sunday School class and was an excellent teacher. The attendance averaged from 60 to 79 in her department. She gave programs for WMU and was especially proficient with youth and small children in Bible School, GA's and RA's. In 1982-1983 Carolyn was president of the Pastors' Wives Conference in North Carolina.

Dr. Allen resigned September 16, effective October 21, 1984 to become pastor at Tabernacle Baptist Church in Raleigh, N.C. The church accepted his resignation with regret. On October 21, 1984 a love offering was taken and a reception held in the Fellowship Hall to bid them farewell and Godspeed. A group of men from the church presented Dr. Allen with a new watch. The church bulletin spoke for all of us -- "their influence and fruits of their labors will be felt in the church and in the hearts of a congregation for a long time. Needless to say, we shall miss them but with them go our prayers and love."

Dr. Allen's final message to us: "This resignation is one of the most difficult decisions of my ministry. My emotions are mixed. I'm excited about the new challenge before me, but already experiencing grief and regret as I prepare to move from this community to Raleigh. I will miss you and miss being a part of this fellowship." He quoted Alexander McLaren, a well-known preacher during the late 1800's and early 1900's -- "We need to hold the present with a slack hand, so as to be ready to fold our tents and take to the road if God wills."

Someone gave him a piece of cross-stitching bearing the words "Thank you for touching my life." Dr. Allen said these words worked both ways. "I am better for having known you. Thank you for touching my life."

In the little over five years that Dr. Allen was our minister, he was a giant of a preacher and a loving, caring pastor. He truly "touched us."

Biography

Born: January 29, 1938

Married: Carolyn Cooke, October 12, 1963

Graduated: Norview High School, Norfolk, Va.
Old Dominion University, Norfolk VA 1956-69
BA in Sociology
Southeastern Baptist Theological Seminary 1969-73
Master of Divinity
Southeastern Baptist Theological Seminary 1973-75
D. Min.

Ordained: Temple Baptist Church, Norfolk, VA August 28, 1966

Pastorates: Chappell's Hill Baptist Church, 1966-1969
Harris Baptist Church, 1969-1972
Fountain Baptist Church, 1972-1979
Edenton Baptist Church, 1979-1984
Tabernacle Baptist Church, Raleigh, NC 1984-1992
First Baptist Church, Clayton, NC 1991-Present

Kenneth E. Word

1985-Present

Years ago it was accepted among Baptists that some of the best preachers came out of South Carolina. Our committee found one of them.

Mr. and Mrs. Word arrived in Edenton on Saturday, March 23. Following an open house, he preached for us on the 24th. The following Sunday the church voted to call Dr. Word. He accepted the call and became our pastor on May 5, 1985.

They rented a home at 117 Kimberly Drive and put a big "WELCOME" sign in the front yard. This was a sign to all that they loved people. Faye and Dr. Word were outgoing and friendly from the start. They had left a pastorate of 16 years in Hampton, South Carolina; so the move had to be the leadership of the

Holy Spirit. Our hearts were opened to them and to the messages Dr. Word brought. We counted our blessings.

All settled in at home, he opened his office at the church and the door is open at all times ready to chat or counsel.

His first sermons were a series of six on "Getting a New Grip on Life." Later, commenting on the situation in the Southern Baptist Convention, he wrote, "Let's pray that the day will hasten when we cease to look at each other from a stance of suspicion and over theological barriers. Perhaps then we can get on with the business of doing and being what God has called us to become.

This advice was applied to ourselves and the marriage of pastor and people began.

His sermons were outstanding and Prayer Meeting became more meaningful. With Family Night Suppers starting, more people attended. Dr. Word had rather preach than have to talk about money, but he came to our church when more emphasis had to be put on stewardship due to the high cost of everything.

He arose to the challenge and presented programs that have helped us keep our finances in good shape. (Reported in History)

He liked us so well he wanted a picture of every one of us -- and he got them. Yes, we had a Church Pictorial made in September, 1986.

He planned trips to the Northeast Section of our country several times to see the fall foliage. On national holidays he suggested we have family suppers at church.

He joined the Rotary Club and visited with the morning coffee club at Blount's Drug Store. Here he made friends with many from other denominations. His keen sense of humor endears him to us all.

Work was begun on his home in June, 1988, and a housewarming was held on February 12, 1989. The Words own a lovely home in the Queen Anne section.

The Curran property and the Ashley property were purchased -- one in 1985 and the other in 1988.

Much of what can be written about Dr. Word is so current and fresh in our minds. It will be found in the history writings. We give him credit for the history because he is responsible for the 175th Anniversary celebration of our church.

Since 1910 we have always had preachers who could preach and knew exactly what to say on any given occasion. Dr. Word is a master in this category. His words and thoughts to the families of the bereaved are worthy to be published.

Permission was given to use the following found in the flyleaf of his Bible. It was written in 1950.

"O God, give me grace to preach the contents of this book with conviction wrought through prayer, love and compassion for lost souls, an earnest desire to see Thy Kingdom advance, and with the desire to glorify Christ and not self. May you bless its message to the edification of Christian brethren and the salvation of lost souls. Keep me pure and clean that I may ever be that faithful servant in proclaiming its contents. May I ever look to Thee for guidance and direction and study to proclaim Thy message.

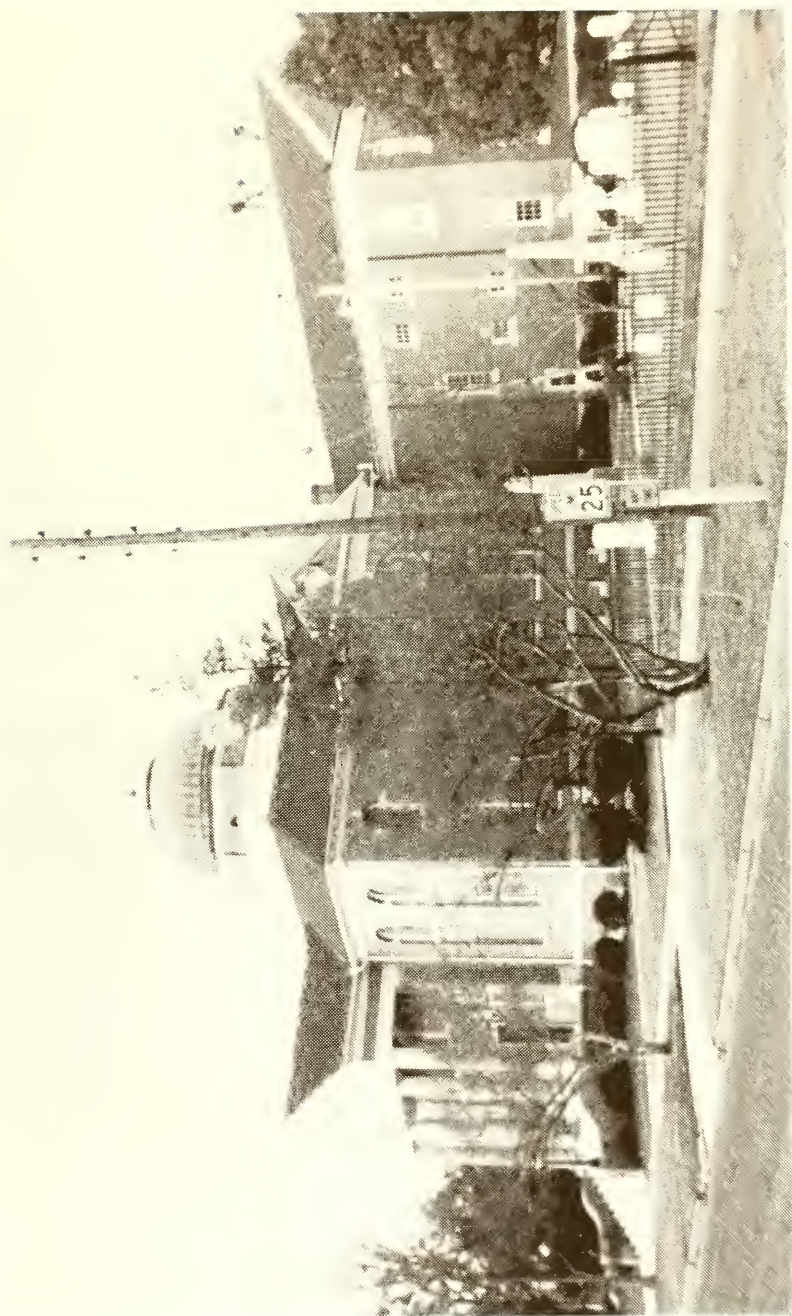
Amen.

Biography

- Born:** September 25, 1932; Greenville, South Carolina
- Baptized:** Lucas Avenue Baptist Church, 1949
- Ordained:** Lucas Avenue Baptist Church, December 13, 1953
- Married:** Faye Cox, May 5, 1950
- Education:** Presbyterian College, Clinton, South Carolina, 1959, BA
Southeastern Baptist Theological Seminary, Bachelor of
Divinity Degree, 1962; Master of Divinity Degree, 1973
- Pastorates:** Bethel Baptist Church, Laurens, S.C., 1953-1955
Hillcrest Baptist Church, Laurens, S.C., 1955-1961
Buck Creek Baptist Church, Loris, S.C., 1961-1965
Screven Baptist Church, Georgetown, S.C., 1965-1969
First Baptist Church, Hampton, S.C., 1969-1985
Edenton Baptist Church, 1985-Present
- Children:** Glenda, Kenneth, Elaine and Mark



Dr. Kenneth E. Word

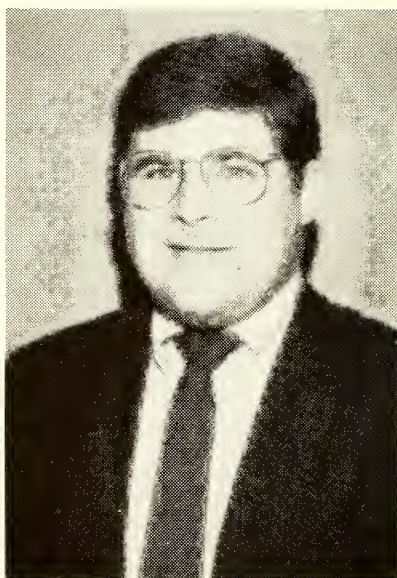


Edenton Baptist Church 1992

Staff



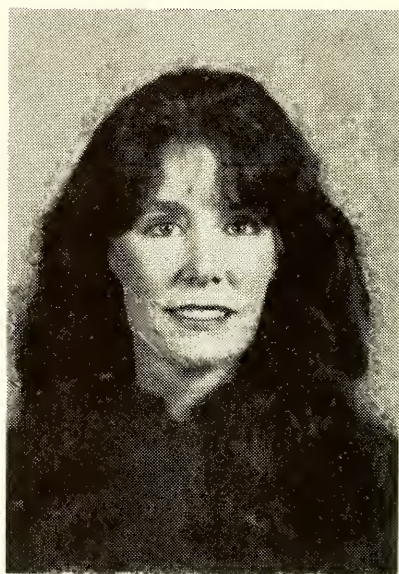
James H. Hyatt



Gary Stanley



Betty L. Manning



Mary S. Smith

James Henry Hyatt, Jr.
Minister of Music/Associate Pastor
1979 - Present

Jim Hyatt, a young man of twenty-six years, came as an interim minister of music for six months on February 15, 1979. His hometown was Ahoskie and we had heard glowing reports about him. Mr. Percy Upchurch was serving as our interim pastor and the two of them bonded together to lead our church.

Jim loved and appreciated good church music and by Easter he had the adult choir singing the cantata, "The Seven Words From The Cross."

When the six months were up, and even before, everyone knew we wanted Jim to stay and he began his fulltime ministry with us on August 1, 1979. All agreed that he was gifted and dedicated.

He kept the church informed with his columns in the bulletin. His first column was "Music Notes" and currently is called "Jim's Notes."

Being responsible for all the music in our church requires a lot of time and Jim is always willing to give of his talents and his time. Through the years he has been the willing pianist for Baptist Women and supports the WMU in all phases of its work. He always coordinates the music for the Weeks of Prayer. He has continued all the graded choirs and directs the older youth choir. He selects the other choir's leadership and aids them when necessary.

He has accompanied the choirs to music weeks at Caswell and served on the staff at Caswell. He goes with the youth when they take mission trips and is responsible for the music.

On request from the church members he has presented several concerts. Two organ concerts -- One on March 29, 1981 and again in 1986 with a piano recital in January, 1984.

During his tenure many loving donations have been made to the Adult Choir. Two sets of robes have been given and a Kawai piano given for the sanctuary.

Jim married Nelle Manning on November 22, 1980 and together they have served the church. Nelle currently is in charge of the church library and sees that

it is well stocked and used. They have entertained the youth and adult choir in their home on West Church Street. They have two sons, Buddy and Clay.

Jim has led the adult and youth choirs in joint presentations throughout the thirteen years. Jim also served as organist for six months. Other organists who have played during his time with us have been Earl Harrell, Anna Kay Manning Laughton, Sondra Shoffner, and Mary Sexton Smith. It is with the help of these faithful and talented musicians that Jim has been able to present music for our worship services that truly praises the Lord. He teaches that we sing first and foremost because we love the Lord and want to praise Him.

Good musicians have been invited to sing and perform for us due to his efforts. He seeks the best.

Jim directs the Adult and Youth Handbell Choirs and has them perform at least twice a year. He has taken these choirs to State Handbell Festivals.

Perhaps the highlight of all the musicals presented by Jim was on December 11, 1988 when he conducted a full orchestra, along with the Adult and Youth Choirs in "And We Beheld His Glory." We had to raise over \$2,000.00 in order to secure the orchestra. Because of his leadership and love for him as a person, many generous donations were made and the sum was realized. The Adult Choir presented Jim with a tuxedo for this occasion.

Jim's talents extend into all phases of our church program. He has been involved in the youth mission trips and has planned lock-in activities. He has been instrumental in bringing many visiting college and church choirs to us for concerts and handled all the details of these endeavors. He helps with Youth Evangelism teams, youth fellowships and youth Sundays. He has endeared himself to the Joy Club members as he shows so much love and concern for the older members of our church. They love Jim! We all do!

Jim extends himself into the community and presently serves as Chairman of the Edenton Historic District Commission and treasurer of the Shepard-Pruden Library Board of Trustees.

He has served as Music Director of the Chowan Baptist Association and as accompanist for the State Adult Choir Festivals, State Children's Choir Festivals and the Edenton Choral Society. He has directed a community presentation of Handel's Messiah. He has directed music for neighboring church revivals. He also finds time to give piano lessons. He is a member of the Edenton Rotary

Club. Chowan County Chapter of the N. C. Symphony, Unanimity Lodge No. 7 AF and AM and American Guild of Organists.

On February 22, 1987 Jim was ordained into the gospel ministry in the Edenton Baptist Church. Since being made Associate Pastor in November, 1988 he has undertaken new ministries, being responsible for the shut-ins and nursing home visitations. He visits the hospitals as needed and is a past president of the Chowan Hospital Ministers Association. He also conducts funeral services, worship services and prayer meeting in the absence of the pastor.

Yes, Jim can do it all and does all things well. A new member of our church says of Jim, "He is so very kind." All agree that Jim is one of the best things that ever happened to our church.

Jim wrote in our bulletin, "Music does not build a great church. It responds to one. It helps it grow and reflects the spiritual life of its people. The greatest thing we can do is trust Christ as Savior, witness for Him and sing His praises."

Biography

- Born: January 6, 1953, Ahoskie, NC
- Married: November 22, 1980 Nelle Manning
- Graduated: Ahoskie High School 1971
Mount Olive College 1973 A.A. - Highest honors
East Carolina University 1976 B.M. Cum Laude
Southern Baptist Theological Seminary 1978 MCM
- Served: First Baptist Church, Ahoskie - Organist 1974-1976
Beechmont Baptist Church, Louisville, Kentucky 1977-78
Edenton Baptist Church - Music Director and
Associate Pastor 1979 - Present

Betty Letcher Manning

1960 --

There is not a church that is 175 years old that can say we have had only one secretary, but we can. And fortunate we are and thankful we are for Betty Letcher Manning.

Betty grew up in our church and had parents who instilled in her a love for the Lord and His church.

In October 1960 Betty began working as our church secretary on Monday, Wednesday, and Friday for 4-1/2 hours at \$1.25 an hour. Betty had been a volunteer at home for several months. When Anna Kay started school, Betty had a small office at the church and has continued to serve as our secretary almost thirty-two years. A better choice could not have been made. Surely Betty is the easiest-going and kindest person in the world. And the most patient. If she did nothing but answer the telephone, she would have a full-time job; but she manages to do it all and do it well.

When there have been staff changes, she takes up the slack and goes back to preparing the bulletins, which she did so ably for many years, and even visits the hospital when necessary.

Betty has had several volunteers who have helped her through the years. They are John M. Elliott, Carolyn A. Bunch, Betty Cox, Mary Lee Copeland, Jane Hicks, Illa P. Parks, Sarah West, and the late Harry Tellier. Two able compensated aides are Pauline Griffin and Eleanor Partin. These two, and Harry, have been especially helpful since the church got its computer.

A whole book could be written about Betty Manning as a person and as a secretary, but sufficeth to say, "You're the best."

Mary Sexton Smith

Organist

1973 - 1977, 1986 - Present

Mary was brought up in the Edenton Baptist Church attending Sunday School and involved in the mission program -- GA's and Baptist Young

Women. Her earliest ambition was to grow up and some day become organist in her own church.

She studied music and was an accompanist for various choirs at church and school. After graduation from Elon College in 1973, she returned home and had her dream come true.

Mary was called to be our organist in June 1973 and served until January 1977. Her three sons were born between 1977 and 1986, and Mary returned to be our organist again in February 1986. She still serves us, all the while managing a busy career.

She plays for Prayer Meeting and all worship services of the church. She is accompanist for the Adult and Youth Choir and directs a children's choir. Currently, she is serving as WMU Director. She was asked one time about the special way she plays the piano. She said, "Oh, Eulene Gray taught me that."

Jim Hyatt, our Minister of Music, says of Mary, "We couldn't do the type music we do without Mary."

Mary accompanied the Edenton Choral Society for many years and also teaches piano. She is Music Coordinator at Lawrence Academy.

What a talent she has been given and so willingly uses it for service to her Lord.

Biography

Born:	June 27, 1951, Edenton, North Carolina
Baptized:	Edenton Baptist Church
Married:	Larry Smith, August 24, 1974
Education:	John A. Holmes High School; Elon College 1973 Cum Laude, BS in Music Education
Occupations:	College of Albemarle - Learning Lab., assistant coordinator Edenton Baptist Church - Organist - 1973-1977 and 1986 - Present

Lawrence Academy, Merry Hill, North Carolina
Music Coordinator K-12, 1983-Present
Private Music Instructor, September 1972-Present

Gary Pritchard Stanley
Minister of Education/Youth
1990 - Present

Gary Stanley was interviewed by the Personnel Committee over the week-end of January 8 & 9, 1990. The Committee was so impressed with him they called in all committee and organizational heads to talk to this young dynamic man. From the beginning Gary told us he was first and foremost a missionary having served on the Ivory Coast, West Africa in 1988. He was called to become a part of our staff and began his work on September 24, 1990.

Gary went to work and hasn't slowed down. The youth responded to him immediately as well as their parents. He has put them all to work in studying, presenting skits to the church and all sorts of money raising projects to support the many and varied fellowships and retreats held.

The January Bible Study on "Acts-the Gospel for all People" was taught by Gary. He has also given various programs to WMU groups on Africa, dressing native costume and even preparing African meals. He conducts prayer meeting and worship services in the absence of the pastor. He led the youth in a presentation, "Tennebrae" on Good Friday and it was a most meaningful Easter worship experience.

Through his efforts vacation Bible School was extended to the adults in the summer of 1991, teaching them sign language.

On May 25, 1991 he married Sandra Cline in Harrisonburg, Virginia. Several cars and a bus load of parents and children attended the wedding. The bus broke down and the group barely make it to the wedding on time. Gary loves his "kids" and they were welcomed to "come as you are" to the wedding. Their apparel was hardly suitable for a wedding -- tee shirts, shorts, sneakers, etc. -- and made for a most "memorable" wedding experience. Edenton Baptist Church presented Gary and Sandra with a love offering as they began their life together.

Sandra joins Gary in all his activities and is an added asset to our church. They entertain the youth in their home on Badham Road and both are bursting with energy and zeal to serve our Lord. Sandra is also a teacher in the Sunday School and Gary provides the church with attractive bulletin boards through his artistic abilities. We thank the Lord for bringing us together.

Gary wrote on his resume, "I hope to obtain a position using my education and experience, interpersonal skills and enthusiasm to contribute to the goals of ministry in a local church situation." He has surely fulfilled this objective.

Biography

- Born:** January 21, 1962, Suffolk, VA
- Baptized:** April, 1974
- Married:** May 25, 1991, Sandra Cline, Harrisonburg, VA
- Graduated:** Smithfield High School, Smithfield, VA, 1980
Old Dominion University, Norfolk, VA 1986, BA Philosophy
Southeastern Baptist Theological Seminary, Wake Forest, NC
1986-1990, Master of Divinity
- Served:** Youth Minister, Olive Grove Baptist Church,
Creedmoor, NC 1989-1990
Semester Mission, Ivory Coast, 1988
Summer Youth Worker, Sycamore Baptist Church,
Franklin, VA 1987-1989
Asst. Campus Minister, Virginia Commonwealth University,
1987
- Ordained:** July, 1989, Mill Swamp Baptist Church, Ivor, VA
- Member:** Masonic Order, Smithfield, VA

Former Staff

John W. Allums ***Minister of Music/Youth*** ***1972 - 1974***

The church in conference on May 28, 1972 called John Allums of Orange, Texas, to become our Minister of Music and Youth. Prior to this call John and wife Jan visited the church and the Grays entertained them in their home and invited the choirs to come for refreshments to get acquainted with this young couple. John was tall and lanky while Jan was like a little lady doll. John played the guitar and sang quite well.

They began their ministry with us on July 9, 1972 along with Ann Ruth, age 2-1/2 and Tim Weldon, age 1. Jan and John were both accomplished musicians. John's voice was lovely and Jan played the piano and had a lovely voice as well. They sang many solos and duets.

John took the youth caroling each Christmas and entertained the college students at home during the holidays. The youth had a memorable trip to Pungo, VA and almost froze to death. They also went on choir tours to Wilson, Fayetteville, Goldsboro, Durham and Tarboro.

Under John's direction the Adult Choir sang "Joy to the World" in 1972. In 1973 with Mary Sexton at the organ; Earl Harrell at the piano, and John directing, the Adult Choir presented "Christmas Oratorio" by Saint-Saens. Easter of 1974 Stainer's "Crucifixion" was presented by the Adult Choir.

The Junior Choir went on tour in 1973 for three days performing "Lighthouse".

John was so talented that he arranged music and gave guitar lessons. One piece of music he arranged for the Adult Choir was "Softly and Tenderly". He encouraged college students to come share their talents with the church and in June, 1973 Michele Roberson, piano and Walter Byrum, organ presented a concert.

John resigned in May, 1974 to become Minister of Music at Mon-Aetna Baptist Church in Union, SC. A love offering was presented to the Allums. John and Jan presented a sacred music concert as their farewell gift to us with a reception following in the Fellowship Hall.

Biography

- Born:** September 23, 1947 Orange, Texas
- Married:** Janice Ellen Atkins, July 9, 1968
- Children:** Ann Ruth Allums, November 19, 1969
Tim Weldon Allums, January 28, 1971
- Graduated:** Lamar University, Beaumont, Texas 1970
with BS Degree in Music
Southwestern Baptist Theological Seminary,
Ft. Worth, Texas 1972 Master of Church Music
- Served:** Seventh Street Baptist Church, Nederland, Texas
Fairbanks Baptist Church, Houston, Texas
Wesley Evangelical Methodist Church, Hurst, Texas
Two summers with the Texas Baptist Convention as
Music/Youth Director in Youth Revivals

Robert Eglon Crisp

***Associate Pastor
1983-1989***

The church voted September 11, 1983 on recommendation from the Personnel Committee to call Robert Crisp as our first associate pastor. He was also to direct youth activities. He began his work with us on October 16, 1983 and a reception was held that evening following the worship service.

Bob, along with wife Sue and son Rob, came to us from Swan Quarter Baptist Church where Bob had served as pastor. They went to work immediately with emphasis on building up the Sunday School. He had outreach and inreach

programs, made a survey of the classes, moved some around, added new chalkboards to some classrooms, and organized a Sunday School Council. It was under his leadership that we enjoyed our largest attendance in some years. Training classes in teaching and witnessing were held often and Bob taught a seven week study for new church members, "Survival For New Christians." An awards day for Sunday School classes was held in September, 1985. When high attendance Sundays were held we would have over 500 attend. A Sunday School class was begun at Prime Time Retirement Home.

Bob introduced us to media material and especially used this to reach the youth. Youth dinners were held in the Fellowship Hall to raise money for their annual ski retreats. Youth also traveled to Busch Gardens.

Bob had come from an area where migrants worked so he led our church and the Chowan Association in the migrant ministry. Our youth visited a migrant camp in Creswell to witness and lead a worship service.

In Dr. Allen's absence, Bob filled the pulpit most ably and held prayer meeting during the summer months. In 1986 he taught "The Doctrine of the Laity" and did this well. Many times in the bulletin he was recognized for his "cooperation and willingness."

Sue was active in the youth groups and especially in WMU work where she worked with all ages from director of Acteens to Mission Friends.

Bob resigned effective May 6, 1989 to become pastor of Blackwell Memorial Church, Elizabeth City, NC. A reception was held on April 30th and a love offering taken. Bob wrote, "I have enjoyed sharing meaningful moments with you."

Biography

- Born: December 14, 1954, Tarboro, NC
- Married: Sue Kent, October 1, 1977
- Graduated: Mars Hill College, BA in Religion 1978
Southeastern Baptist Theological Seminary,
Wake Forest, NC Master of Divinity 1981
- Ordained: December 21, 1980, Tarboro, NC

Internship: Aversboro Road Baptist Church, Garner, NC
October - December, 1979

Pastor: Swan Quarter, NC September, 1981 - 1983

Children: Son - Rob, Jr., born December 9, 1982

Joseph Gantt
Director of Christian Education
1958-1963

In October, 1955 a committee was appointed to find an Education Director for our church. At this time we had no staff, not even a secretary -- just Mr. Carroll and the custodian. Help was needed because of the increase of young people -- the baby boomers following World War II.

A committee was appointed composed of J.M. Elliott, Chairman, J. C. Leary, Sr. and N. J. George. Mr. R. C. Holland pledged \$1,000.00 toward a salary for the first year. This committee found an able young twenty-eight year old single man who came from Bethesda Baptist Church in Durham, NC.

Joe Gantt arrived June 8, 1958 and went right to work. Mr. Carroll formed a church council and work was delegated. Joe was responsible for the educational program, the youth choirs and the custodian, Jesse Austin. He was hired for \$350.00 per month and did his work so well he was quickly raised to \$5,000.00 a year.

Joe got all the youth involved in various choirs, started the Crusader Choir for young boys and selected choir mothers to help him. He became the Royal Ambassador leader and took the boys to camp. He made an all-out effort to get Training Union back on its feet and made sure Sunday School officers and teachers were well trained. Even a home study course was offered. He led the church in conducting what was perhaps our first church canvas in 1959.

The Concord Choir was taken to area and state choir festivals at Chowan College and Winston-Salem. There were more than fifty youth in this choir who made a rating of A minus each year they attended the choir festival. He led the church to observe Church Music Week each September. Groups also went to Ridgecrest for Church Music Conferences.

New converts were taught "What We Believe" by Mr. Gantt. He preached when Mr. Carroll was away and served the State Convention by assisting in a State Enlargement Campaign in Roberson County. He led the church in a churchwide study course.

He wrote, "I have been happy here and leaving is not easy for me," upon his resignation in June, 1963 to go to Webber Memorial Baptist Church in Richmond, VA.

Biography: Not available.

Gerald Lee Hamilton

***Minister of Music
1977-1978***

Jane Currin Hamilton

***Organist
1977-1978***

Gerald and Jane Hamilton visited our church on February 27, 1977 and the church voted to call them as Music Director and Organist on March 13, 1977. They began their ministry with us June 17, 1977 following Gerald's graduation from Southern Baptist Theological Seminary in Louisville, Kentucky. Both were accomplished musicians. Gerald had a lovely solo voice and Jane accompanied him many times.

He held a talent survey and many persons joined various choirs. The youth choir grew to be 70 in number. Gerald was especially patient with the little folks and when he brought them to perform for the church he always asked the parents to stand. This way the small children located their parents, and then Gerald had their undivided attention. It was a nice way to recognize the parents as well. To get to know the adult members, Jane and he entertained several times in their home. This was meaningful to the choir members.

Gerald selected a hymn of the month and the church became better informed as he told the story surrounding the writing of each hymn. Several Sunday

evenings services were turned over to Gerald and Jane as they led us in sacred music singspirations.

He leaned more toward conservative sacred music rather than the contemporary, and during Christmas of 1977 his choirs sang the following: Adult - "Dawn of Redeeming Grace"; Youth - "Love Came Down"; Children - "I Wonder About Christmas"; Music Makers - "The Child of Bethlehem". The youth wanted to sing contemporary music and Gerald directed them in the spring with "Good Man Charlie Brown" and "Road on the Head."

In March, 1978 Gerald held Choir Recognition Day -- the first that anyone remembers.

To the surprise of the entire church, Gerald and Jane resigned on October 16, 1978. He wrote, "During the past several weeks I have been struggling to know God's will for my life and praying that His will be made known to me. I submit my resignation with a heavy heart and yet with a peace in knowing that I am following God's leading in my life. Accept this resignation with your prayers as we do. You have welcomed us into your hearts and for this we shall be eternally grateful. Our prayers will be with you as you labor together for the building of God's kingdom here on earth."

Gerald accepted a call from the First Baptist Church of Kannapolis, NC as Minister of Music. After leaving Edenton, the Hamiltons had twin daughters, Marcia Anne and Elizabeth Jane.

At the present Jane still serves as organist at First Baptist in Kannapolis and Gerald works for the Department of Social Services.

Biography **Gerald Lee Hamilton**

Born:	August 14, 1945
Married:	Jane Graves Currin
Graduated:	Campbell University Southern Baptist Theological Seminary, Louisville, KY
Churches served:	Kannapolis, Boiling Springs and Sylvia, NC Floyd Knobs, Indiana Mannheim, Germany (military service)

Jane C. Hamilton

Born: August 25, 1943

Married: Gerald Lee Hamilton

Graduated: Campbell & Meredith College
Southern Baptist Theological Seminary MCM Degree,
Major in organ 1968

Churches served: Organist at First Baptist Church Kannapolis, NC
1968 - 1974

Bruce League

Minister of Youth-Education
1979 - 1982

Bruce League was only twenty-four years old when he began his work with us on December 1, 1979. He was big and tall and lovable and he immediately became a member of everyone's family. He lived near the church with Mrs. J. L. Chestnutt, and being single, he was called on for everything. Bruce hailed from Spartanburg, SC and the Spartanburg church ordained him on May 30, 1980.

He was very active as our educational director. A Singles Class was added to our Sunday School and Sunday School classes were begun at Britthaven Nursing Home that continue today.

He held the Children's Sermons at morning worship hour and had one memorable one about a peanut.

He had an active youth program and took the youth on mission trips to Myrtle Beach, SC in 1981 and 1982. He started a youth newsletter -- "We'll Think About A Name Later." A name never was given but the publication continued and the youth news was mailed to each household. He did however give the name "Prime Time" to the young folks. The youth were carried to football games on the church bus. He led the youth and Church in many programs to help fight drugs. Steve Wright, a young man from Virginia Beach, was invited by Bruce to speak to the entire church about being a drug addict. Bruce also in-

troduced the Rice Bowls to us in 1981 and made us aware of world hunger. We have used these same bowls through the years to take offerings for the hungry of our world.

Bruce was known for his sincere prayers to our Lord and the love and concern he showed to the Joy Club, our senior adult group. They took many trips together. He was "their little boy" and many today still keep in touch with Bruce and he with them.

A mission survey was taken in the Cape Colony area under Bruce's leadership and it was as a result of this religious canvas the need for a mission was found.

When Bruce came he said, "I pledge my sincere dedication towards getting the job done here in Edenton." He did his job well. When he resigned on November 19, 1982 to become effective December 31, 1982 he wrote, "I have had three years of personal growth, especially in 1982. I have taken a reflective evaluation and find the need for further training. Thank you for your love and patience with me. Pray for me -- I pledge to do the same for you."

Bruce continues to keep in touch with our church and visits us at least once a year. He is currently serving as Minister of Education at First Baptist Church, Belton, SC.

Biography

Born:	May 27, 1955, Greenville, SC
Graduated:	Spartanburg High School, Spartanburg, SC 1973
Attended:	Garner-Webb 1973-1975
Graduated:	Furman University, Greenville, SC 1974 Southern Baptist Theological Seminary, Louisville, Kentucky, 1979 Master of Religious Education
Degree earned:	Master of Divinity with languages, Southeastern Baptist Theological Seminary, Wake Forest, NC 1983-85

Anna Kay Manning Laughton

Organist 1982 - 1986

Anna Kay Manning, upon graduation from Campbell University, was hired as our organist for the summer of 1982 and in January, 1983 was called as our fulltime organist. She played for services on Sunday and for youth choirs and soloists. She was accompanist for the Christmas and Easter cantatas playing either the piano or organ. Anna Kay also played for Bible School and Sunday School. She managed to keep up her church duties and be a fulltime music teacher in Camden County School System.

Anna Kay resigned in February, 1986 to become Minister of Music at Corinth Baptist Church, Elizabeth City, NC, a position which she still holds.

She was as willing and capable as the rest of her family.

Biography

- Born:** May 30, 1960, Edenton, NC
- Married:** John Craig Laughton, November 22, 1986
- Children:** Carole Manning Laughton, February 11, 1988
- Graduated:** John A. Holmes High School 1978
Campbell University, Buies Creek 1982
with BMe Degree
- Honors:** Outstanding Young American 1978
Personalities of the South 1981
Acteen and Campbell University Music Scholarships
Christa McAuliffe Teacher Award 1986
- Churches served:** Edenton Baptist Church, Organist 1982-1986
Corinth Baptist Church, Minister of Music
1986 - present

Duard Murphy
Minister of Music/Christian Education
1965 - 1967

Duard Murphy was called by our church to become Minister of Music and Christian Education on March 14, 1965 and he began his work with us on March 28, 1965 along with wife, Billie, and young son, Mike.

He worked with all graded choirs and helped with Christian education. After almost a two-year tenure, Duard left the church November 8, 1967. He continued in church work, later becoming a minister.

Biographical information not available.

George Marion Zeigler
Minister of Education/Youth
1976 - 1978

The church voted on June 13, 1976 to call Marion Zeigler as our minister of education and youth. He arrived to begin his work with us on August 15, 1976. His favorite expression was "I am excited." He needed to be excited for the church asked him to do the following: offer leadership in Christian education, direct youth activities, help with visitation and counseling. A committee was appointed to assist him: Alton Elmore, Ken Stalls, Charlie Swanner, Sharlie Spruill and Robin Harrell. The very first week he was here he took the youth to Greensboro and a little later the younger children to the zoo.

Marion and his wife, Brenda, lived for a little while in an apartment furnished by Mrs. F. W. Hobbs at 409 N. Broad Street. The church women gave them a pounding. They later moved to 215 W. Eden Street.

In September he took over the handbells from Eulene Gray and in November made sure the youth organizations all studied the Foreign Mission material. The puppet ministry was begun in April, 1977 with Brenda Zeigler and Gayle Gieseke as directors.

Youth weeks and Youth Sundays were under his direction and Prayer Break-fast were held in conjunction with these special days.

In the fall of 1977 he taught a Survey of the Old Testament and worked with the Senior Adult Group.

Our youth participated in a Rock-a-thon at Quinn Furniture Company to raise money for charity under his direction.

Two mission trips were conducted along with Rev. and Mrs. Gray -- one in the summer of 1977 to Eastern Shore, VA and Harrisburg, PA; and to Baltimore, Maryland in 1978.

Young Adult Sunday School classes were started while Marion was with us.

Marion resigned April 23, 1978 to return to South Carolina and become Minister of Education/Youth at First Baptist Church, Sumter, SC. He wrote, "I do not know why God would have us leave at this time. I regret that He has not allowed us to stay longer. I am grateful that I could serve here. Promise to be in prayer for us."

Biography

Born: February 5, 1952, Sumter, S.C.

Married: Brenda Williams, June 20, 1975

Graduated: Clemson, SC BA - 1974
Southern Baptist Theological Seminary, Louisville, Kentucky
December, 1976

Ordained: Bethel Baptist Church, Sumter, SC July, 1976

Served: Valley Station Baptist Church, Louisville, Kentucky
First Baptist Church, Sumter, SC 1978-1987
Minister Youth/Education
Riverland Hills Baptist Church, Columbia, SC 1987-1989
Minister Youth/Education
First Baptist Church, North Augusta, SC 1989-present,
Associate Pastor For Program Administration

Missions Started



Providence Missionary Baptist Church *1868*

Edenton Baptist Church helped to organize a church for black Baptists in our town in 1868. The organizational record that follows was provided by the Providence Baptist Church, located on the corner of West Church and Moseley streets.

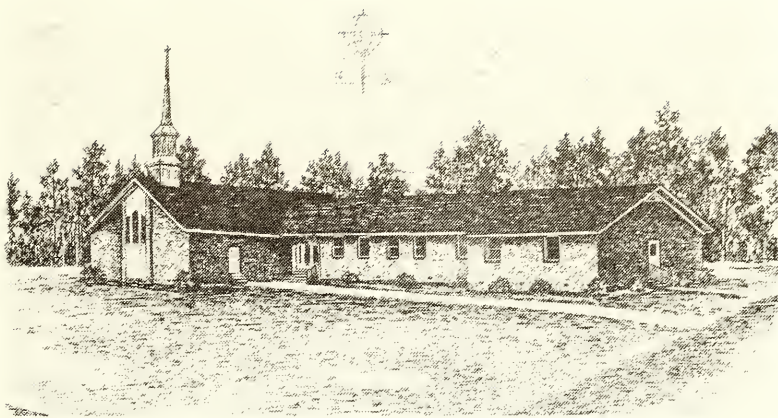
The Organization Of The Providence Baptist Church

The Providence Missionary Baptist Church of Edenton, N.C. was organized Thursday, before the 2nd Sunday, in October, 1868 by Rev. Abram Mebane of Plymouth, N.C. and Rev. C.T. Bailey, D.D. of Edenton, pastor of the White

Baptist Church of Edenton, N.C. and Deacon William Bond, secretary of the White Baptist Church of Edenton, N.C.

1. And after the Council considered the legality of the body of people that petitioned to the Council to be set apart as a regular Baptist church,
2. The Council did unanimously decide that the said body of people was eligible to be organized or set apart as a regular Missionary Baptist Church, to be known as the Providence Baptist Church of Edenton, N.C.
3. The officers, as far as I can remember, were Thaddus Ryan, Lewis Tillery, Elijah Jordan, Graham Steward and Badham as Deacons and two others, and Deacon Graham Steward was elected Secretary of the church.
4. Deacon William Bond read the Baptist Church Discipline and Dr. Bailey took great pains in explaining the discipline and other interesting passages of the New Testament. And after hearing the Covenant read, the whole body by a vote accepted it.
5. Rev. Thaddus Wilson of Bertie County, N.C., was elected pastor of said church, Thursday, before the 2nd Sunday in October, 1868. Rev. Abram Mebane, chairman of the council, Brother Moses Warren Wynn of Plymouth, N.C., secretary of the council.

The relationship between the churches has remained excellent through the years. When the Providence Baptist Church was burned (1956) our church took a love offering and gave them hymn books. Our pastor, R.N. Carroll, was asked to preach and our choir was asked to sing when the church was repaired. Members have served as resource persons to help train the women of the church in the work of the Woman's Missionary Union.



Albemarle Baptist Mission

1982-1986

"Behold, I am doing a new thing." Isaiah 43:19

For many years our church took religious censuses in town and in the Cape Colony area. We found many unchurched people, but it wasn't until Larry McClure became an area missionary with the State Baptist Convention that we were moved to "do something" about starting a mission at the "old Base."

Through the efforts of Larry, with the support of the State Baptist Convention and with Edenton Baptist Church as the sponsoring church and John Allen as pastor, John Stanley was hired to begin summer visitation in the Cape Colony area from June 1 through August 9, 1982. His salary was paid by the State Convention and our church supplemented it with \$50.00 per week for the 10-week period. It is probably the best \$500.00 our church ever invested.

We found in John Stanley a very mature young 24-year-old man. He was a good preacher and was well-liked by everyone. He kept our church well-informed about all that was happening during the summer at Cape Colony.

Since there was no place to meet, Bible studies were held in the homes of Pete and Mary Elizabeth Dail, Robert and Ann Lennon and Paul and Norma Stearns. Studies were held on Monday, Wednesday and Friday evenings each

week. The first study was "What The Church Ought To Be." Our members were invited to meet with them. Reports show that of the 35 who attended these studies, one-half were not involved in any church. They said their greatest need was prayer.

Within one month the large lobby of the airport was made available for a meeting place. It was on July 4, 1982 at 9:15 A.M. that John Stanley taught the adults in assembly. There was also a class for children and youth. Coffee and doughnuts were provided. This was the first service of Albemarle Baptists at Cape Colony. Twenty-seven were in attendance.

John Stanley's message was taken from Isaiah 43:19..."Behold I am doing a new thing, saith the Lord." The second Sunday he spoke on the Holy Spirit and the third Sunday he began a series on "Basic Christian Beliefs." By July 30, 1982, the attendance averaged 45.

John and Kathy Stanley lived at 307 North Granville Street in an apartment donated by Mr. and Mrs. Alton Elmore. Everyone in our church fell in love with the Stanleys and it was without hesitation that our church approved \$875.00 to assure that John Stanley remained in the Cape Colony area during the winter months and still attended Southeastern Baptist Theological Seminary in Wake Forest, N.C.

It was on September 12, 1982 that the first worship service was held. Stanley preached "God has blessed our efforts and has guided us to where we are today." On October 6, 1982, with 64 present, they voted to call John Stanley as pastor at a salary of \$520.00 per month and \$350.00 a month for travel allowance. Housing and utilities were provided by a generous resident of Cape Colony.

Edenton Baptist Church had an outreach committee composed of Russell Baxley, chairman; Anne McClure, Sandra Askew, Larry Johnson and Harry Tellier. With the help of this committee, and their spouses, along with the 14 members of our church volunteered to lend their support, the mission work was begun and John Stanley wrote -- "A Dream -- a discussion, a survey, a plan -- a reality."

Those from our church who started the Sunday School that led to the mission were: Gladys and Russell Baxley, Annie Rae and John Chamblee, Mary Elizabeth and Pete Dail, Frankie Edmundson, Jack Jordan, Ann and Robert Lennon, Elva and Joe Stroud and Mildred and Harry Tellier. Linda Edmundson

and Pat Jordan finished their commitments at our church and moved to the mission the next year. All have remained as faithful members except the Baxleys. As chairman, Russell had completed the task given him and Gladys and he returned to Edenton Baptist Church. All are indebted to the Baxleys for their devotion and faithful leadership.

An October, 1982 report shows the average attendance in Sunday School was 42 and their monthly contributions \$1,843.53. Their weekly average was \$369.71. They supported themselves and our church kept the records.

Dr. John Allen, our pastor, and John Stanley were invited as speakers at the State Baptist Convention in November, 1982. John Stanley received recognition for the work he had accomplished at the mission.

It was also in October of 1982 that 26 members dedicated themselves to a dream -- that dream being to have a church building of their own. A four-month report states "that praying and working has drawn Christian people together." They continued to pray for this building. Concern did not wane during the winter months.

A daughter, Hannah, was born to the Stanleys in November, 1982 and John compared the birth of the mission and the birth of their child. "The love and care it takes, watching each development and progress -- it gives a deep sense of reward and fulfillment."

At the home of Elva Stroud the ladies organized their own missionary groups with a little help from Gladys Baxley and Corinne Thorud. They did not need much because most had been leaders and workers in their groups at our church. They remained active in both organizations. They expanded to include all ages of WMU work and they received full support from their husbands.

The mission held a joint baptismal service with our church. Lisa Baker, daughter of Wayne Baker, was the first person baptized as a member of Albemarle Baptist Mission. Later the mission held baptisms in the Albemarle Sound near the home of Carol and Harry Strickland. Those baptized at this first observance were Jody and Sharon Anderson, Becky Brickhouse, Sarah Singh and Michael and Shawn Wicker.

On Saturday, April 2, 1983 a work day was organized to clean a cinderblock building that was available for rent. Finally, a real meeting place! It took much renovation and a lot of cleaning. So many helped that the names cannot be listed

except that of Chub Skelton who built and erected the steeple for the top of this little flat building. It was Easter Sunday, 1983, that 75 persons attended the first service in this building.

During the summer months of 1983 the mission and our church held joint services. The mission entertained our WMU and we studied and ate together.

The first revival was held in the National Guard Armory beginning on Sunday, July 24, 1983 and lasted until Thursday. Dr. Jim Finely, Pine Valley Baptist Church of Wilmington, was the preacher. One member said it was the most meaningful revival she ever attended. It was hot in the armory but big fans and pretty green plants helped to provide coolness.

A birthday anniversary was observed on July 31, 1983 with a reception from 3 to 5 o'clock. Again a big spread was offered to their guests. Dr. John Allen spoke and continued to give his full devotion to the cause of the mission.

At a church conference on August 17, 1983 the mission voted to purchase a tract of land on which to build a church. The land was on County Road 1114 -- what we know as the "gate to the Base." A total of 1.62 acres were purchased for \$8,850.00 to be paid by the mission's funds.

Ralph and Rosalind Harrell, missionaries in Kenya, conducted a special missions program and the mission served an international dinner. This was their first observance of Week of Prayer for Foreign Missions.

Many donations were given throughout the months and the church was in need of musical instruments. A piano, organ and record player were donated and became a big part of their worship. Russell Baxley was choir director. Donations and drives were conducted and by June, 1984, a total of \$65,695.64 had been given toward the building of a church.

Another revival was held in the armory in May, 1984, with Dr. Robert E. Gray as the preacher. Also in May, John Stanley graduated from the seminary and was called to be associate pastor at Bulls Street Baptist Church in Savannah, Georgia. Needless to say, the Seminary had highly recommended him. He was an outstanding scholar and a very special individual. John had served well in the role he came to do, and with many tears and heavy hearts, but with best wishes and love, the mission group and our church said goodbye and Godspeed to John, Kathy and Hannah.

Groundbreaking ceremonies were held on Sunday afternoon, July 22, 1984 at 3 P.M. Those taking part on the program were: Harry Tellier, Welcome; Scriptures (I Corinthians 3:10-11, I Peter 2:4-6 and Psalm 127:1a) were read by Mrs. Ed Jennings, Mrs. Harry Strickland and Miss Sandra Singh. John Chamblee had a prayer of thanksgiving. Jim Hyatt led the group with the hymn "The Church's One Foundation is Jesus Christ the Lord." Russell Baxley gave a Statement of Purpose; Rev. Larry McClure, Words of Dedication; and Dr. John Allen, the Prayer of Dedication.

Breaking of the ground did not take much effort -- it poured rain. Those who used special shovels to break the ground were: Dr. John Allen, Pastor of Edenton Baptist Church; John Chamblee, Chairman of Deacons and Chairman of the Building Committee; Mrs. H.R. Jordan (Pat), Sunday School Director; and the Rev. Larry McClure, Area Missionary of the Baptist State Convention. The spirits of those attending were not dampened. A dream was becoming a reality. "To God Be the Glory" was sung and Paul Stearns gave the benediction.

Rev. Garry Mickey of Ross Baptist Church was called as the new pastor on August 2, 1984 and he began his ministry, along with his wife, Paula, and their children, Tammy, Clay and Paul, on September 9, 1984. They lived in a house provided by Nell and Charles Ellis of Norfolk, Va.

Under the leadership of Garry, there was a new member most every Sunday. A reception was given for the Mickeys on September 30th.

All during the summer, work crews were organized from our church and other churches in the county and across the state. By August 24, eleven hundred volunteer hours had been clocked. Many from our church, even women, had special work days from August 27 through the 31st. The days were long and those from the mission provided sandwiches, drinks and snacks.

Work inside advanced nicely, and by November 2nd it was time to put in the baptismal pool.

Garry wrote a column for our church bulletin called "Albemarle Sounds." Sunday School was averaging in the 50's. A Christmas Eve service was held in the educational wing with nearly 100 in attendance.

In early 1985 sheetrock was ready to be put up in the sanctuary. Edenton Baptist Church budgeted \$2,000.00 a year for the mission. Open house was held from time to time to show the progress being made. The stained glass window

was installed the second week in April. They had hoped to have the church ready for Easter Services, but missed it by two Sundays. Mickey held the County Sunrise services on April 8, 1985.

Sunday, April 21, 1985, the sanctuary was ready and the first service was held. Garry Mickey commented, "We are family -- we are a growing family. We have grown in size and space and to God be the glory."

Mickey held the third revival - this time in the church. He quoted Vance Havner saying most Christians need "vival" before there is revival. The mission choir sang for the first time, led by Russell Baxley.

The mission was indebted to so many for all the hours of labor contributed, so on May 11, 1985, at 3:00 P.M. they held a pig pickin' for all the volunteers.

Denise Partin and Sandra Singh were the first to be baptized in the new church on May 21, 1985. This Sunday was the first Sunday they had printed their own bulletins.

Special offerings continued to be taken for the building fund and by May, 1985, records show \$65,220.64 had been donated. Furnishings for the church were donated but it was decided to keep no records of these donations.

Vacation Bible School was held for the first time June 17-24, 1985, with 65 enrolled and a full capacity.

The church was dedicated July 21, 1985, at 3:00 P.M. After an organ prelude and the hymn, "Praise to the Lord the Almighty," was sung, Robin Strickland read Deuteronomy 6:1-6. "Stir Thy Church" was sung by the combined choirs. The Rev. John Stanley returned to give the dedicatory sermon followed in prayer by Dr. Kenneth Word, the pastor of the Edenton Baptist Church. An offering was taken, the doxology sung, and the pastor, Garry Mickey, gave the Litany Dedication. An anthem, "To Worship, Work and Witness," was rendered prior to the Rev. Bobby Hewitt giving the Prayer of Dedication. The State Baptist Convention sent representatives Sara Ann Hobbs, Dr. Joe Jones and Robert Wachs. Chowan Baptist Association was represented on the program by Rev. Archie Stevens, Missions Chairman.

The building and furnishings committee were thanked and recognized by Rev. Mickey and Rev. Larry McClure recognized the volunteers and contributors. The

benediction was given by Dr. Robert Gray, former pastor of Edenton Baptist Church. A reception was held in the Fellowship Hall.

Albemarle Baptist Mission had dedicated their building and themselves to His service.

Evening services were held beginning August 25, 1985 and a study of Revelations begun. The mission celebrated Rev. Mickey's first anniversary on September 9, 1985, saying, "We have been blessed by his leadership."

On January 1, 1986, the mission voted to become a church after 3 1/2 years as a mission. In a joint service with the Edenton Baptist Church on February 2, 1986, the Albemarle Baptist Mission was officially constituted as a church -- The Albemarle Baptist Church. Dr. Kenneth Word preached and a service of commitment was held with both churches promising to undergird each other..."The Tie That Binds" is strong. A quote from the program recognized that "God hath led us and we continue in His work to grow maturing Christians and offer salvation to the lost."

Albemarle Baptist Church continues to be an active, involved church in our community. The present pastor is Rev. Sonny Diggs who was called to serve in May, 1988.



Building Albemarle Baptist Mission (left to right) John Oliver, Gene Nixon, Bill Elliott and Charlie Swanner.

Albemarle Baptist Mission Contributors

Churches

Edenton Baptist Church
Edenton, NC

Aulander Baptist Church
Aulander, NC

Zion Hill Baptist Church
Colerain, NC

Riverside Baptist Church
Merry Hill, NC

Temple Baptist Church
Newport News, VA

Cool Springs Baptist Church
Eure, NC

Ross Baptist Church
Windsor, NC

Cashie Baptist Church
Windsor, NC

Dan River Baptist Church
Danbury, NC

Crestwood Baptist Church
Winston-Salem, NC

Long Creek Memorial Baptist Church
Dallas, NC

Berea Baptist Church
Elizabeth City, NC

Corinth Baptist Church
Elizabeth City, NC

Durham Memorial Baptist Church
Charlotte, NC

Derita Baptist Church
Charlotte, NC

Trinity Baptist Church
Raleigh, NC

Cary Baptist Church
Cary, NC

Trinity Baptist Church
Tarboro, NC

Edenton United Methodist Church
Edenton, NC

Business

Twiddy Construction
Edenton, NC

Alvin Hollowell Electrical Contractor
Edenton, NC

Sid White, Jr. Plumbing Contractor
Edenton, NC

M.G. Brown Inc.
Edenton, NC

Nash Brick Co., Inc.
Rocky Mount, NC

C. Robert Shields, Architect
Rocky Mount, NC

Gieseke Heating and Air Conditioning
Edenton, NC

Cape Colony Ruritan Club
Edenton, NC

Elizabeth City News Co.
Elizabeth City, NC

Chowan Veneer Co.
Edenton, NC

Parkview Supply Co.
Newport News, VA

Carpet and Appliance Plaza
Edenton, NC

Edenton Furniture Co.
Edenton, NC

Chowan Herald
Edenton, NC

United Piece Dye Works, Inc.
Edenton, NC

Hobbs Implement Co.
Edenton, NC

Potpourri Square, Inc.
Elizabeth City, NC

History

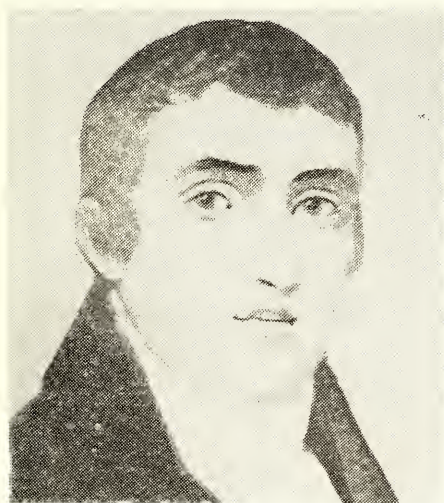
Early History

1811 - 1910

Richard Dillard, historian, wrote, "Up to 1701 North Carolina enjoyed absolute freedom of any conscience and the attempt to fix the Church of England upon its people was the remote cause of the celebrated "Cary Rebellion." At one time the denominations, other than the Church of England, were called "disenters" and were subject to the "Toleration Act" which required them to have their churches registered.

Col. Edward Moseley, an ardent and devout churchman, was quick to espouse the cause of religious liberty. He believed in the separation of Church and State and that there could be no real progress or economic development without it, for religious freedom is the very first step towards true liberty.

Knight's History of the Baptists says there were individual Baptists in the Colony as early as 1690.



Martin Ross

The first real organized movement of the Baptists in this county was about 1765 when missionaries from the Philadelphia Association began to preach here. Early ministers like John McCabe, Martin Ross and others preached occasionally in the Courthouse in Edenton and the old school house that stood at the end of Robert's Lane, now the site of Hancock Station as well as where the Advance Schoolhouse once stood. (It is from this nucleus that the Macedonia Church was started.)

Writings from Cleo Gardner state that in 1774 a young man, William Cole, stood on the streets of Edenton and preached to a standing audience. He told of being "brought up to the sea" and was converted on a voyage to Lisbon. He had searched the scriptures and when he landed he was baptized. he preached to the sailors and said the Captain of the ship claimed he was mad because "this William Cole spoke of being dead and now as alive again." The captain did not realize he spoke in a spiritual sense. In 1785 William Cole boarded a vessel bound for the West Indies and made his grave in the great deep. His work and influence lived on in Edenton.

Records from the Courthouse and a book, The Wake Forest Student, show us that a Baptist Meeting House was contracted to be built in Edenton as early as 1811. A deed for the property was given by William and Robert Blount, Martha and John McCotter, Sarah and Joseph Bembury, Ann and Peter J. Lawrence, Mary and James Woodbery and Elizabeth Hoskins to Martin Ross, Pastor, John Blount and J. H. Pettyjohn, deacons. The date was December 7, 1811. The land was for a "certain piece of land or part of a lot on the corner of Queen Street and Albemarle Street" (now called Granville). The size of the lot was 226 1/2 feet by 66 feet. It was given for the "sole use and behalf and benefit of said Baptist Church." (Deed Book G, page 130)

The meeting house erected was built by William Nichols, who also designed the steeple at St. Paul's Episcopal Church (1736). Meeting houses in those days were very plain, but it is believed that those designed and built by William Nichols would not be quite as plain. Brothers John and William Blount were requested to act as commissioners to forward and direct the Edenton Meeting House.

The Organization And Building Of The Edenton Baptist Church

Received, Edenton Dec. 3, 1811, from Edmund Hoskins, *his*, John Blount, Peter P. Lawrence, and Wm. Blount's joint note dated 30th of November last at 60 days for \$116. which when paid will be in full for the contract for building the Baptist Meeting House in Edenton, including extra work, etc.

(Signed) Wm. Nichols.

We, whose names are hereunto subscribed, promise to pay to Edmund Hoskins, John Blount, William Blount and Peter P. Lawrence, Commissioners of the Baptist Meeting House in Edenton, the sum affixed to our respective names, for the purpose of Lathing, Plastering, Whitewashing, and Painting said Meeting House.

April 15th, 1812

Martha Rombough	\$5.00	Anna Luton.....	\$5.00
Elizabeth Hoskins, (paid).....	5.00	Dally Skinner, (paid).....	5.00
Sarah Manning, ".....	5.00	Peggy Cose, ".....	5.00
Miriam Carpenter.....	2.00	Anna Yeomans	3.00
.....	2.00	Fanny Hoskins, ".....	5.00
Elizabeth Bissell, ".....	5.00	Mary S. Bissell, ".....	5.00
Mary Roberts	5.00	Lydia Bennett, ".....	4.00
Anny Grandy, ".....	10.00	Sally Hall, ".....	3.00
Lydia Bond, ".....	5.00		

COMMISSIONERS FOR BUILDING BAPTIST MEETING HOUSE IN THE TOWN OF EDENTON

To Wm. Nichols, Dr.

	£	s.	d.
To building Meeting House, as per contract,.....	475	00	0
Affixing Cupola as per agreement.....	37	10	0
End of side galleries, ".....	125	00	0
----- } Extra labor and plank,	6	00	0
To 66 lights, sash, glass, putty, etc.....	10	14	6
Paid Blacksmith.....	1	15	0
Paid Jonathan Lawton for plates to hang the bell.....		12	6
Paid negro Jeffrey for attending Bricklayers and finding him 1 day.....		6	0
To 12 1/2 bushels lime	1	17	6
	658	15	6
Error by 16 panes glass and putty.....	1	12	0
	657	3	6

THE BAPTIST MEETING HOUSE,

To Edmund Hoskins, Dr.

To amount of payments made W. Nichols.....	\$1,191.38
To cash paid for paint and oil.....	2.20
To amount paid bricklayer.....	7.10
To amount of horse cost and negro hire	11.40
	<hr/>
	\$1,213.08
By cash received from subscriptions.....	812.00
To balance due Wm. Nichols.....	405.00
To amount due on subscription.....

It seems that the Baptists from surrounding churches held monthly and quarterly meetings and at these meetings "ordered the clerk to hold subscriptions and place it in the hands of Brother Frederick Creecy to obtain some aid toward defraying the expense of building the Meeting House in Edenton." (September 7, 1811) The Edenton Meeting House was asked, on October 12, 1811, to produce a statement of the sum due and what time would be allowed for the payment of the balances due. The church reported at Bethel on November 7, 1812 that "the amount due was \$202.93. Eighty-seven dollars and ninety-three cents is unsubscribed."

Communion was held at the Edenton Meeting House quarterly: June, September, December and March. On June 1, 1911 "A door opened for the reception of members when came forward Mary Simmons and Mary Simons after relating their experiences were received unanimously.

The next records found in reference to the Meeting House are on February 1816 when, "On motion we agree that Brothers William Blount, Edmund Hoskins, Peter P. Lawrence and John Wood, or any two of them, should superintend, and have carried to execution, the deed given for the ground on which the Meeting House was built in Edenton."

In June 1816 at a meeting in Bethel minutes read, "The deed for the Meeting House and grounds in Edenton, having been executed, processed and recorded, was put in possession of the clerk for safe keeping".

On November 9, 1816 the Bethel minutes read: "On motion Brother Edmund Hoskins was appointed to act as clerk in conference in Edenton and that he furnish the clerk of this meeting with a transcript of the Church in Edenton."

(This is why the date 1816 appears on our church building. R. N. Carroll, pastor 1946-1970, explained it thusly: "The church was instituted in 1816 and constituted in 1817".)

The monthly meetings at Bethel on "Saturday before the 2nd Lord's Day in March, 1817 states: "The petition of 133 of the members of this church in and about Edenton for a dismission and to be constituted as a church at Edenton and for the Meeting House at Edenton to be given up to them. Being presented and read in conference -- the prayer thereof was unanimously granted by the Church assembled in conference. The names of the member annexed to the petition which is filed among the Records of the Church." Some members came from the Ballard's Bridge Church.

William E. Bond, father of Judge William M. Bond and a fine scholar, wrote concerning the development of the Edenton Baptist Church, "The Baptist Church at Edenton was constituted on March 28, 1817 by a presbytery consisting of Elders Martin Ross, William Creath and Job Pettijohn. At first it consisted almost exclusively of members from Bethel and Yeopim who were compelled by distance and inconvenience to form a separate organization."

The Rev. B. F. Farnsworth of Portland, Maine was ordained and became the first pastor of the church on March 27, 1918. Our church, consisting of 155 members, was constituted on the same day. Deacons were ordained. A truly evangelical, instructive and animated discourse was delivered by the Rev. William Creath of Macklinburg County, VA from I Corinthians 3:9 "Laborers Together". Charge to the new church was by Martin Ross of Perquimans from I Timothy 4:16. Solemn attention was given to Ross and in his charge he said: "We entertain a hope that the cause of Zion is about to rise in this part of the country."

Farnsworth served about eight years and after his resignation the Rev. Martin Ross and the Rev. Thomas Billings looked after this young church.

Martin Ross, pastor at Bethel church in Perquimans, was a man of unusual vigor, magnetic personality and eloquence. He engraved his name in loving lines upon every Baptist pulpit in Eastern North Carolina. In going to preach at various churches he invariably rode upon a grey horse. An Edenton wit composed

the following rhyme: "There goes Parson Martin Ross -- Riding on his old gray hoss."

"Through the 'evangelical' preaching of Ross and other earnest and sturdy ministers many of the prominent families of the county left the Church of England, and went over to the Baptist."

The Rev. Thomas Billings ably assisted Ross and together they gave our church a solid foundation. In 1821 he married widow Anna Harvey Skinner who lived in the Paxton-Butler house on West King Street.

Early records show that the Baptist ladies of Edenton had an educational society as well as a Female Cent Society as early as 1810. In 1817 the Female Missionary Society was organized in our church to raise money for foreign mission.

When Luther Rice, missionary, traveled the eastern coast of the United States between 1814 and 1817, he visited Edenton twice and reported finding a keen interest in missions in Edenton and the Chowan area.

Thomas Meredith came to North Carolina as a missionary (See Chapter on Thomas Meredith), was ordained in 1818 and became pastor of Edenton Baptist Church in 1825.

Meredith established the North Carolina Baptist Interpreter while in Edenton and published it from January 17, 1833 until December 6, 1834. The interest in this publication caused him to be absent from the pulpit as he traveled across the state, but his eight years of leadership made Edenton a strong Baptist church.

The writings that follow explain why Meredith resigned in 1833.

In his own writings, Meredith said that he was "publicly charged with sacrificing my duty; my usefulness and the interest of the church for the love of money." These accusations were untrue and were brought about by a small faction within the church. When Meredith was absent from the local pulpit there arrived in Edenton "a character of a dentist, professing at the same time to be a minister of the gospel connected with the Regular Baptists." He was invited to officiate during his stay in town. He was accompanied by a William Hall. He had been "induced to travel all the way from Wheeling (Va.) to Edenton with the expectation that he would find a church congregation, salary, etc. to his liking."

He found "itching ears" with three influential members of our church. There were Joseph Manning, Henry A. Skinner and Thomas Waff.

In those days pastors would counsel their members when the way they were living was not consistent with Christian principles. Writings by Meredith, their pastor, in the Baptist Interpreter 1833, state that these three men affirmed that "their conduct had not been that befitting a Christian." Skinner had attended a circus contrary to the regulations of the church; Manning's actions for a year or more were under question and Waff admitted before the church that he had been "unfaithful to his church as a deacon, to his Master and to his own word." These men supported the "reformation: that Campbell and Hall expounded. They were able, along with Campbell and Hall, to admit people into the church without church action -- they took matters into their own hands.

Thomas Campbell and Hall had both been formerly discharged by the Dover, Virginia and Portsmouth Associations. These Associations declared they were "a new and strange infatuated sect that teach an inconsistent and absurd heresy." They recommended that Regular Baptist Churches have "as little as possible to do with them and not to let them preach in their pulpits." Campbell began to "inculcate doctrines and to introduce modes of practice which were subversive to the fundamental practices of our churches."

Meredith, with the power of the pen, was able to point out the departure of Campbell's beliefs from Regular Baptist beliefs. Campbell in retaliation published "Campbell's Pamphlet" which attacked Thomas Meredith. These writings are too long to publish in detail. It was reported the Baptist Church was torn to pieces by the introduction of new opinions and "Campbellism". It seemed impossible "to attempt to restore order and tranquility without incurring the hazard of an explosion." Since the church seemed to have departed from the practice of Regular Baptists, Meredith returned from a trip to Edenton and he resolved "not to stand connected with a church which had thus clearly relinquished the 'faith and practice' of Regular Baptists, and as we could not think of becoming embroiled with such persons as had usurped the controlling power of the body, there was left for us but one recourse -- to separate and cast ourselves upon the liberality of some sister church."

Meredith had called the church together, but they had to meet in a private home because Campbell and his few followers had the keys to the church. Campbell accused Meredith and the church of having an illegal meeting.

Following this statement to the church, Meredith's example was immediately emulated by two-thirds of the members present. The large majority were permitted to act for themselves, were still disposed to retain their integrity, and to come out and be separate from those with whom they could no longer walk in quietness." They adopted Resolutions in which "We declare ourselves to be The Regular Baptist Church in Edenton." These measures, taken by the church, put an end to a state of things which had already embroiled the church, and which was as degrading to the cause of Christ as it was mortifying to the feelings of all the friends of good order and Christian decorum. The church asked Meredith to return to his pastorate.

The following is a letter written to Thomas Meredith:

Edenton, 20th April, 1833

Rev. Th. Meredith:

Dear Brother, Agreeable to a resolution of the Baptist Church in Edenton, the 9th March last, I am authorized to inform you that the church gave you a call to take the Pastoral care of them and that the sum of three hundred and seventy dollars will be paid for your services the present year ending, March 1834, and any additional sum that may be received for pews not rented.

I remain yours in Christian affection,

Edmund Hoskins, Cl'k

Meredith answered the church with a lengthy letter in which he wrote "I do not deem it my duty, under existing circumstances, to resume my pastoral connection with your body." He went on to say his principal reason for declining the proposed connection to be found in the fact that "I have been utterly unable to exercise that controlling influence over the church, which my duty as Pastor demanded, and which, in my estimation, the interests of the church and the success of my ministry rendered indispensable."

He chose not to enumerate other charges made against him except to say they were a prolific source of mischief.

He further stated, "My feelings towards the brethren and sisters in the Church, with the exception of a few, are of the kindest description. Some of them I hope are my spiritual children -- not a few of them I have baptized and with all, I have lived on the most pleasant terms for upwards of eight years." He went on to say that whenever a minister of the gospel finds it necessary to censure or resist practices adhered to by leading members of the church, "he must expect to incur the displeasure, or at least, the disapprobation of all over whom

the influence of such members can be exerted." The Savior said, "A little leaven leaveneth the whole lump." This had been so true. A few had been allowed to almost destroy the church.

"In closing my pastoral connection with you, as I now suppose, forever, allow me to tell you, that if you would ever prosper as a Church, under the ministry of any pastor, you must respect his counsels, sustain him in all his lawful and prudent attempts to promote the interests of the Church, and keep your body pure by the exercise of a prompt and effective discipline."

He expressed his sincere desire that we find a pastor with a keen interest in the church. He pledged himself to assist at anytime in the future. This letter was dated May 10, 1833.

Meredith was praised by Baptists throughout the State for the way he had handled the situation.

Campbell and Hall went their own way and were known as "Campbellites". It is thought that the Disciples of Christ Church originated out of the controversy among Edenton Baptists in 1833-34. About a dozen left Edenton Baptist Church, including three men, two of whom were deacons, and eight or nine women. In the pamphlet published by Campbell, Thomas Waff was "the chief man" and he reported having upwards of one hundred and sixty members. Their meetings were attended by only three to nine worshippers.

Meredith had offered Campbell to have a committee of five appointed by the church to decide the controversy and Campbell agreed if he would be allowed to pick three of the five. Meredith suggested that the matter be aired at the Union Meeting (Associational) and Campbell said it was "no other churches' business."

The Association did however air the situation at the Edenton Church and the Campbellite faction of the church was dropped from the Association in 1834 and the Regular Baptist Church was recognized and admitted to the Association.

Minutes read: "that the former Baptist Church of Edenton on account of the obvious departure from the faith and practice of Regular Baptist, be no longer regarded as a member of this body." The Association "cordially approved the course pursued by our esteemed Bro. Thomas Meredith and others in resisting the encroachments and innovations of the Campbell Reforms."

In "A Social History" by Simon Griffin Johnson we find that "beginning with Thomas Campbell's visit to Edenton, NC in November 1833, when he spent six months in the state, entire Baptist Congregations went over to the 'Campbellite Order', as the Christian Church was now being called. Campbell

won a considerable part of the congregation of Separate Baptists at Edenton and created a disturbance in the Chowan Association which continued through the remainder of the antebellum period."

1835 - 1879

Following the pastorate of Meredith, our church had no regular pastor and floundered in controversy. In 1835 J.J. Finch was called to the pastorate, stayed two years and resigned to further his studies at Wake Forest College. Finch was a "man of learning and deep piety."

He was succeeded by the Rev. Stephen Gardner who was followed by the Rev. A. P. Rapitor in 1838. After his resignation the church was, for a long time, without any regular pastor. During this time of privation and spiritual famine 1838-1848, the church received considerable attention from the Revs. Quinton H. Trotman, A. A. Connella, Barabus Nixon and yes, even Thomas Waff. Helping out also were neighboring and traveling ministers.

Chowan Associational minutes in 1840 state that they "succeeded in settling the difficulty to the satisfaction of both parties, which resulted in a delightful meeting. much good feeling was manifested by the good people of Edenton for which the Lord's name be praised."

1841 minutes show that Thomas Waff was a delegate from our church to the Association. He had been licensed to preach earlier and in 1842 asked to be examined in order to be ordained. He was examined and his ordination postponed by request of his church. A presbytery, composed of Elders Trotman, Thompson and Forbes, were appointed to ordain Bro. Waff in Edenton "on the Sabbath in July next." (1843) In the 1843 minutes he is listed as our supply pastor and the minutes state "the church is growing."

A synopsis of the 1844 Edenton Church: "This church, once among our most enlightened and influential constituents, now mourn that their 'harps are hung on the willows'; that they have no minister, are a flock without a shepherd, opposed to dividing the Association. Statistics: White 64, Colored 119, total 183." (We might here note that Black Baptists had no organized church of their own and blacks and whites worshipped together.)

1947 finds the church listed under the watchcare of W. L. Hartson and states "they communicate nothing of a pleasing nature." The damage done by the Campbellite movement apparently continued to show scars on the church.

Thomas Waff and C. G. Manning were listed as messengers to the Association as late as 1849.

Thomas Meredith continued his interest in the Association and in the Campbellite movement. Through his publication, the Baptist Interpreter, later called the Biblical Recorder, he warned other churches "not to be taken in by the Campbells." Meredith was always present at the Associational Meetings.

In 1848 the Rev. Aaron Jones was chosen pastor and was succeeded by the Rev. George Bradford in 1853. On his resignation in 1855 the Rev. Thomas Waff kindly and faithfully supplied the pulpit until the church was able, by the close of the year, to secure the services of the Rev. Levi Thorne, who resigned in 1857. The church was without a pastor for about a year until in February 1858 when T. J. Knapp of Portsmouth, Va. began his labors with us. He was soon ordained to the ministry and installed as pastor by a presbytery composed of the Rev. Watkinson, Portsmouth, Va.; Thomas H. Pritchard, Hertford; and Weatherly, Elizabeth City.

The Chowan Association met with Edenton in 1860. There were 52 churches with 10,586 members. They had raised \$99,500.00 for work in their churches. Our church had endured the turmoil.

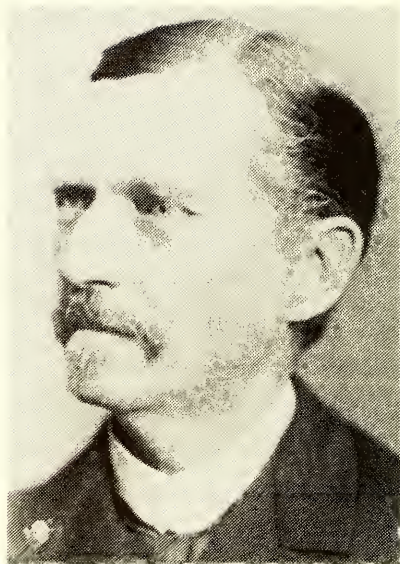
During the Civil War the church was again without a pastor and relied on visiting preachers. Most churches did not have services every Sunday.

One story comes out of these war days. When General Beauregard's call came for church bells to be taken down and given so that cannons could be made, it was reported that the Edenton Baptist Church refused to donate their bell. This was incorrect and the record was set straight by Mrs. M. E. Moore (Miss Hibbie) who reported that the Baptist were not less patriotic, but upon examination of the belfry, it was found that the belfry had been built around the bell and the bell could not be moved unless the entire belfry was dismantled. It was thought that each town should have at least one bell to ring for all church services, public meetings and fires. Ours served that purpose.

*"Melt the bells, melt the bells
Into cannon vast and grim
And the foe shall feel the ire
From their heaving lungs of fire
And we'll put our trust in Him --
And the bells."*

After these hard war-torn years were over the Rev. C.T. Bailey, had charge of the church in 1869. His daughter Sally Bailey (Jones) was born while he was our pastor. Her mother went home to Virginia to have the baby, but returned to Edenton and lived in the 300 block of North Broad Street (next door to the Lords Proprietors' Inn)

During the ministry of C.T. Bailey, the church was instrumental in helping to organize the Providence Missionary Baptist Church on West Church Street. (See Providence Missionary Baptist Church).



Christopher Thomas Bailey

After the Sunday night service on November 10, 1870, Edenton Baptist Church burned to the ground. Cleo Gardner wrote, "As the church burned on that cold winter's night the intense heat swayed the belfry causing the bell to toll as if it were sounding it's own death knell. Sorrow was heavy upon the hearts of God's people that night as they watched their house of worship go up in leaping flames, and their thoughts turned back to the many times that old bell had tolled for the brides with their orange blossoms and for the funerals of loved ones."

The little band of Baptists grieved over the loss which they realized would be a burden hardest to lift following so close behind the ravages of the Civil War. With their faith in God, to work they went to build their second house of worship.

The Methodists, whose church was on the corner of Oakum and East Church Street, opened their doors to the Baptists for two Sundays a month which was greatly appreciated. Later the little band worshipped in the Court-house and in the old Academy.



Trezvant Harrison

In 1871 Elder Bailey appeared before the Chowan Association and forcefully appealed and collected one hundred and three dollars in cash to help rebuild the church. Mr. Bailey resigned and later became a leader among Baptists in the state servicing for many years as editor of the Biblical Recorder. The Rev. John A. Phillips succeeded Bailey.

While the congregation was worshipping in the Edenton Academy, a teacher Trezevant Harrison heard the call, obeyed, was ordained and became minister of the church. He held the pastorate until 1874.

The Rev. A. D. Cohen, a converted Jew was called in 1874 to take charge of the church. The building was not complete and Cohen too had to appeal to the Association for aid. A committee was appointed to solicit contributions within the assembled congregation. One hundred dollars was received in cash and fifty dollars in pledges.

Cohen resigned in 1878 and became pastor at the Cashie Church in Windsor, NC. He was followed by the Rev. W. Bivens of New Hampshire.



Rev. A. D. Cohen



*Church completed in 1875 to replace building destroyed
by fire on November 13, 1870.*

1879 - 1910

Praying, working and sacrificing soon saw the much enlarged church ready for occupancy. But there were no pews and no lights. There was no town clock, even watches and clocks were luxuries. Another great need was a bell to replace the old one that was broken by a fall in the fire. For the purpose of supplying these needs in 1879 an organization was formed called The Dime Society. Rev. Robert Van Deventer, a young man from the seminary became pastor, preaching here three Sundays and in Hertford one. He helped to organize the Dime Society. Through the tireless and unselfish efforts of its members, the church was furnished during the next ten years with pews, pulpit furniture, chandeliers and a small organ.

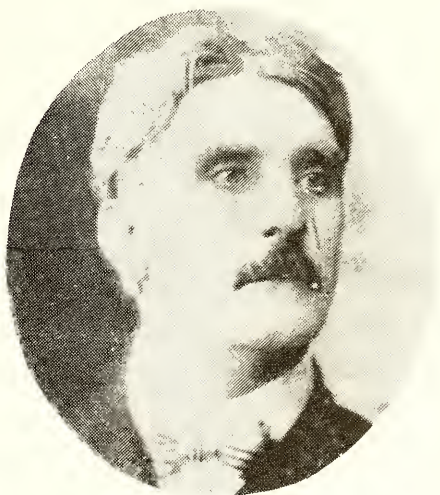
Pastor Van Deventer's heart was aglow and he wound himself into the hearts of his people. So congenial was he that not only the members loved him, but the young people were ready to follow wherever he led. A historian wrote that after Van Deventer had "removed the communion cloth, broke the bread and poured the wine and as Mrs. Annie Bond led the old hymn 'Bless Be the Tie that Binds', he went through the congregation and gave a handclasp to each member of the church." The tie between him and his people was binding and he served six years. He was a bachelor when he arrived and later married Callie Woodard.

The North Carolina State Convention met in Edenton on November 14, 1883. Delegates from our church were Dr. Robert Van Deventer, pastor, J. H. Garrett, P. F. White, H. A. Bond, J. A. Woodard, Sr. and William B. Shaw. Shaw was elected as one of the Vice-Presidents. Dr. Van Deventer extended a cordial welcome and "a short address of beauty, eloquence and tenderness." At this meeting it was moved that J. A. Woodard be seated as a delegate to represent the WMU. This motion was defeated. (Women did not attend any meetings). Mr. Woodard was seated as a delegate on motion by a former pastor, C. T. Bailey.

The Rev. Dr. Skinner, representing the State Convention, resolved: "That the thanks of this body are due, and are hereby cordially extended to the citizens of Edenton, to the members of this church, and especially to the friends of other denominations of this town for the generous hospitality with which the members of this body have been entertained and to the Methodist denomination for the use of their house of worship."

Responses were made by W. B. Shaw and J. H. Garrett. The delegates to the convention stayed in homes all over town. Our church was not large enough to seat a state meeting in 1883, thus the use of the Methodist church.

In 1886 Van Deventer resigned and was succeeded by the Rev. C. P. Bogart who served a part of 1886 followed by the Rev. F. M. Satterwhite, a gentleman of the old school, a meek and true Christian. he remained for two years.



Robert Van Deventer

The year 1888 found a restlessness among the church because we had no home for the pastor. A sewing circle was organized with Mrs. W. O. Elliott as the first president. She willingly led the ladies to "do something" about a parsonage. The women prayed and worked and pushed the men to have a home for the pastor. The lot was given by the C. S. Vann family to be used for a parson-

age only. (See Chapter on Parsonages) The parsonage was completed just before the resignation of the Rev. Satterwhite who occupied it only for a few months.

Dr. R. T. Vann, the preacher of wit, humor and pathos, came in 1889. His preaching was unique in style and his voice, both in conversation and song, was soft and musical. He was a strong leader, he later became president of Meredith College. Dr. Vann had lost part of both arms in a corn sheller when he was a young man, those that remember him say he could hold his Bible with one very short stub and turn the pages with the other. He didn't consider himself handicapped. He resigned the pastorate in 1895, but returned often to hold revivals.

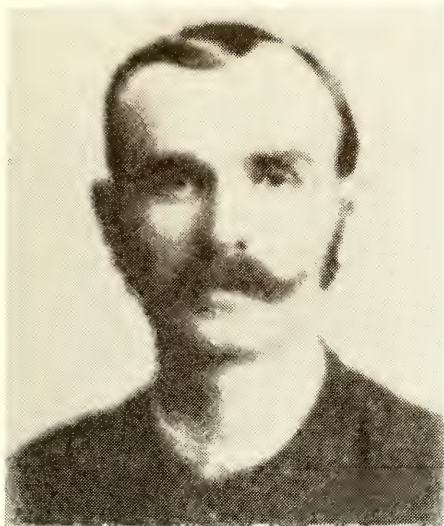


Dr. R. T. Vann



Rev. John E. White

The Rev. C. J. Jones was pastor for a few months, followed by the Rev. John E. White who was tall, good-looking, and an outstanding pastor, preacher and friend. He endeared himself to all the people and returned years later to hold revivals and to visit. He was loved, not only by his fellow Baptists, but by people all over town. The Rev. White served only a short time as he was elected secretary of the State Board in Missouri. He later became a pastor in Atlanta, GA and was listed among Southern Baptists as one of our top preachers.



William Franklin Watson

In January of 1896 the Rev. W. F. Watson came. It was during his pastorate the need of a new church was keenly felt. Due to the good leadership of the last four or five pastors, our church had grown spiritually and numerically. Larger quarters were needed, but the time was not right to build. A compromise in the form of an annex was made. A pipe organ was also installed at this time. The annex proved a stumbling block for years to the building of a new church. God was preparing a man to build a church, but not yet.

George N. Cowan succeeded Mr. Watson in 1897. He was saintly -- a sincere man without a taint of egotism or hypocrisy. He asked for a leave of absence for one year to resume his studies. J. O. Alderman filled the pulpit. Mr. Cowan returned but resigned to go to another pastorate. He kept close ties with Edenton Baptist Church and came back to preach, even when he was in his nineties. Much advancement was made in the church under his leadership.



George N. Cowan

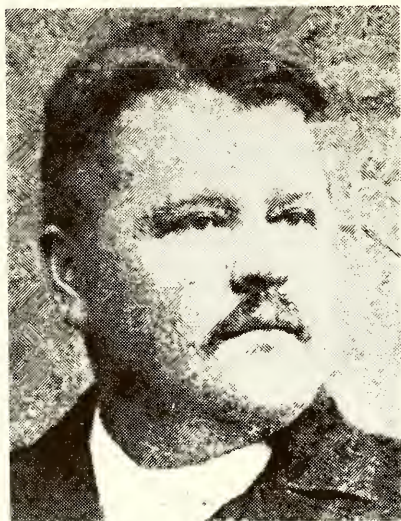
J. O. Alderman felt the call of Chowan County for educational improvements and became Superintendent of Public Instruction. The many small schools built throughout the county, are a credit to his untiring energy. Alderman later returned to become a pastor.

In 1899 Charles Alexander Gard Thomas became pastor. He was short, stout and very friendly. He was born in Portsmouth, Va., educated at Richmond College and Southern Baptist Theological Seminary. He was ordained at the Court Street Baptist Church in Portsmouth.



J. O. Alderman

Thomas had a unique style of expression and presented old truths in a new and attractive way. His wife was a strong asset and was quite an elocutionist. They had five sons: Hunter, Phillip, Jeter, Robert Vernon and Hal Ragland. Mr. Thomas' nickname was "Cag".



Charles Alexander Gard Thomas

He preached the gospel of grace and was especially interested in the young folk. He invited them to his home on Saturdays and entertained them with his magic and performed something called "Magic Lantern." Exactly how this was done is unknown, but those that remember being at his home said it was like an early picture show. He could also hypnotize and demonstrated this by suspending his son, Robert Vernon, between two chairs and sitting on him. He loved to play games with the youth and neighborhood children. He led the youth in field events, foot races and high jumping.

Mr. Thomas was the first pastor known to go to the door and shake hands as the congregation left. The pulpit in the church was low and he had to jump down to beat the congregation to the door.

During the ministry of Mr. Thomas, the Dime Society performed one of its greatest works -- the building of the baptistry in 1904. The time had come to move indoors and no more were baptisms held in Edenton Bay. Oscar Williams, brother of Mary W. Berryman, was the first one to be baptized in the church. Electric lights were also installed in 1904.

Mr. Thomas resigned to go to Rocky Mount in 1905. The Thomas' kept in touch with the church and his wife returned often to visit Lonie Taylor.

His longest pastorate was in Salisbury, NC and it was here that he was buried having died on November 30, 1925. "He was a genial friend and loved his Lord and his fellowman. He has left a record of which those who mourn his death may be proud."

H. H. Mashburn succeeded the Rev. Thomas. He was a man of rare intelligence and fearless to tell the truth. He came when the fight was on for prohibition in Chowan County and he stood loyal. His ministry was interrupted by a severe attack of typhoid fever, and his first appearance in public after his illness was to hear the address of Governor Glenn who lectured on Prohibition in the Baptist Church. Emily Mashburn was a most beautiful lady, gracious, outgoing, and loved to entertain. She had a special recipe for her biscuits; her secret being that she only used Royal Baking Powder. Mr. Mashburn told this tale: His wife was out of baking powder and sent him to the store to get "only Royal". When the grocery did not have that brand, he bought another and put it in the old Royal can. She never knew the difference. The person who related this story said every woman in the church started using only Royal Baking Powder.

There are still a few members who remember Mr. Thomas and Mr. Mashburn as hardworking, active ministers. Much was accomplished under their capable leadership. In 1909, Cleo Gardner wrote: Mr. Mashburn's work completed here, the call of the church was extended to E. L. Wells. "He came looking so meek and retiring that we thought we would be at ease for a few years. Not so; he began his sharp attacks on the church for a new building, realizing our work was tremendously handicapped for want of room and equipment. He preached on 'Lengthen the cords, strengthen the stakes.' He attacked us on all sides until at last we knew we had been slothful in business and realized our house of worship was an existing evidence of our slothfulness, and that we had not a place to

worship that was pleasing to God, so without a hint of rivalry to surpass other churches of our town or state we went to work to build a house suitable to our needs."

Longfellow in "A Psalm of Life" wrote:

*Lives of great men all remind us
We can make our lives sublime;
And, departing, leave behind us
Footprints in the sands of time.*

These pastors had left memorable footprints.

History

Part II

1910 - 1920



We have looked back ninety-nine years -- 1811-1910. Someone wrote: "If we look back too long we lose sight of the future."

The next ten years 1910-1920 were ten of the greatest years in the life of our church. From the first day of Mr. Wells' arrival he knew that the Lord had sent him to Edenton to build a new church -- not just a building, but a strong congregation. Our membership was not much larger than any of the other denominations in town. Mr. Wells came preaching the doctrine of grace and endeared himself to the church members.

Mr. Wells accepted our call on September 28, 1910 and began his ministry with us in October, 1910. (See Chapter on E.L. Wells). The church bore the expense of moving the family. He immediately began to build the church spiritually and after his first sermon on "laborers together with God" he urged the church to "lengthen the cord and strengthen the stakes."

Along with his good sermons he brought to our pulpit many strong preachers and evangelists who did strengthen our faith and many were added to the church. T.T. Martin, an evangelist, led two meetings for us in 1911 and 1912 (See E.L. Wells Chapter).



Rev. E. L. Wells

The church was strong in those days and expected disciplined lives from its members. At conference each month the entire membership roll was called, and attendance was expected and required. If you missed more than three conferences in a row you were dropped from the roll until you were reinstated. All Baptist churches practiced this and surely we "turned out" many who never returned or moved on to a church of another faith and order. When this happened the minutes stated "so and so has departed the Baptist faith." (Of course the minutes called the actual names.)

All the writing, or minutes, during this time show the thrust of the church was "to dream -- no, to plan for a new church building -- a house of worship." There were a few in the church who wanted to continue to patch up the old frame church which was built in 1870 and had an annex added in the 1890's. The church had appointed a deacon, C.S. Vann, as the Chief Collector for the building of the new church, but he resigned in 1914 because he was opposed to building. (It is thought that he was not as opposed to building as he was disturbed by a sermon Mr. Wells had preached.) Mr. Wells was wise; he did not let this deter him and later appointed Vann to the building committee.

The women were included in all phases of the church life and the Dime Society worked hand in hand with the preacher. (See Chapter on Dime Society).



Mrs. F.A. White

The men were the "heads of the church" but the women were not without influence. They wanted a new church and were not afraid to express themselves.

Mrs. F. A. White (Miss Aggie) was leader of the WMU and the Dime Society. She gave a Patrick Henry speech -- "give us a new church or we will not spend one cent more to make the church more comfortable. Take up the old carpet and let the men see how it looks. We must have a new church."

Others speaking out said:

Miss Mag Jones: "I'm a Baptist every inch of me, but I am truly ashamed of that old building"

Miss Claude: "Let's get to work." (excitedly)

Mrs. Tom White: "I'll do anything I can."

Mrs. R. F. Cheshire: I hate for a stranger to go in there for it isn't sanitary."

Sallie Smith: "The gas is killing our preacher and organist."

Mrs. Bush: "Let's pray and get to work."

Miss Pat Rea: "I hope I'll live to see it." (She did.)

The men saw the determination of the women and prayer and work continued.

In 1915 the church was practically out of debt and the minutes report "there was been considerable gain in receipts, and anyone who desires to see may look in the church files." As is our practice today all organizations of the church were asked to let all their finances go through the church clerk. We were able to raise the sexton's salary to \$10.00 a month, buy hymn books and even put in a water fountain in a little room behind the baptistry. New electric lamps were needed in the sanctuary and the minutes show the pastor had a month's vacation between July 14 and September 15 -- or anytime he wanted it.

We used unleavened bread and wine for communion and the time for communion while Mr. Wells was pastor was the first Sunday in each month following the morning worship hour. Most of the congregation remained -- a few always left. Baptists had what was known as "Closed communion". That is, only Baptists participated. We no longer practice this. All believers in Christ are invited to join in the Lord's Supper.

A successful revival was held for two weeks in November, 1915 by Dr. Lloyd Wilson of Richmond. There were forty-three professions of faith and twenty-one joined by letter or watch-care.

We used a duplex envelope system and the finance committee was compiled of all the deacons (7) and "such other male members of the church as deacons may select to act with them." The deacons reserved the "right to adopt such methods as they deemed right and proper for the collections of church finances." The deacons made monthly reports to the church.

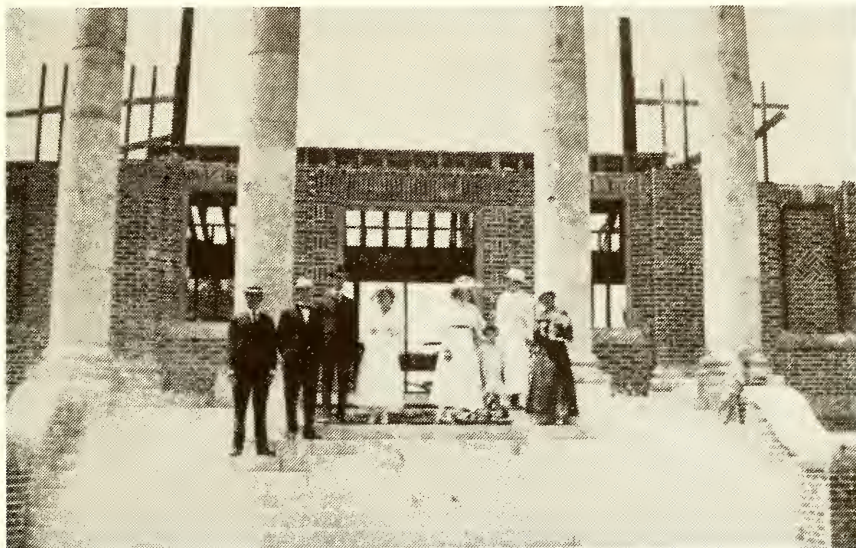
A building committee had been appointed in 1913 composed of W. J. Berryman, W. O. Elliott and C. S. Vann. This committee was enlarged to include Charles H. Wood, Sr., H. C. Privott, J. C. Dail and E. S. Norman. Mr. Berryman was Chairman. Much preparation had to be made before work could begin on actual construction of a building.

The oldest part of the church was preserved in which to worship and the annex was removed. Excavations were begun in March 1915. This necessitated the removal of many graves of those "long loved and lost awhile." There was no rebellion when it was being done for the enlargement of His kingdom here. The graves which were moved were reinterred in Beaver Hill Cemetery under the supervision of Mr. Wells. Many graves were left undisturbed and graves, with stones, can still be seen today beneath the church. The lot was prepared for the foundation of our new church.

Following the revival in November, 1915 a mass meeting was held on the 24th of November concerning "that work should begin on the building itself." By March 1, 1916 the pastor was requested "to raise one-fifth of the cost in pledges and to get signed notes for the remainder." \$8,175.00 was pledged toward the approximate \$25,000.00 cost of the church. Since Mr. Wells had all this to do they raised his salary to \$1,500.00 a year. The finance committee kept pressure on the members to keep contributions up to date or "be dealt with."

In February, 1916 the church voted to buy additional land at the lowest possible price. We owned a \$100.00 note at Citizens Bank which was paid off so when work began on the church we would owe no money. A committee was appointed to visit those who had not been contributing to the church at all.

Mr. Wells was so busy and so dedicated he decided that he would not take a vacation. He elected to "be here and work on the church."



Cornerstone being laid.

By August 6, 1916 the walls had been raised, the dome completed and the floors laid. All was in readiness for the laying of the cornerstone. A service was held at 4:00 P.M. with former pastor John E. White, who happened to be visiting, preaching. His sermon was on "Progress." It was a hot, sultry afternoon with the congregation sitting on planks for pews. "How Firm A Foundation" was the hymn sung. Rev. P. D. Woodall, pastor of the Methodist Church offered the prayer. A box containing old church records and religious papers of the day was enclosed in the cornerstone by Senior Deacon E. S. Norman.

Work continued until the fall when it was suspended until spring, 1917. Mr. Wells was the driving force behind the work that was being done. He found some dishonesty in a contractor and fired him. He then took over the supervision of the entire work himself. To meet the payroll each week he would walk

all over town and get the needed funds from church members, especially the businesses.

The dark clouds of World War I hovered and work proceeded slowly. "With aches in their hearts, God's people watched their sons go to the training camps and later to the trenches. But these courageous people never lost heart, and with their trust in the Master, they doubled their efforts in working to build again a house of worship.

The women went to the Red Cross rooms and there labored day after day to make bandages and other supplies for loved ones who were willing to sacrifice their lives that the world might be made 'safe for Democracy'."

The women made money for the new church by giving dinners, feasts, oyster suppers, lawn parties, turkey suppers, calendar stripes, bazaars and dollar scrambles. Mr. Wells was opposed to raising money in this way, but the women insisted they wanted to contribute.

The Dime Society gave the \$500.00 to purchase the plans for the church and when they found the plans called for wooden pillars, they said, "No, we want limestone ones. We'll pay for them." They did -- \$500.00 each! They added to their money-making projects: rummage sales, yard sales, quilting parties, sugar stews, salad bazaars, soap bubble parties and ice cream socials. (Isn't it easier to tithe?).

The Society did not want veneered pews so they raised the money needed to buy solid oak ones.

The delicate border on the ceiling of the church was painted by Paul Olsson a close friend of Mr. Wells and a fellow Mason. Bill Wells remembers lying on the scaffold with Mr. Olsson and handing him brushes. The dome was painted to look like a sky with clouds. Mr. Olsson had hidden stars in this sky. Once while a minister was preaching, he looked up and saw stars. It surprised him so much he stopped preaching. He had not noticed them all week. Painters have tried to copy Olsson but have never been able to come up to his artistry.

We also had a Ruth and Boaz experience while the dome was being constructed. Haywood Bradshaw, a specialist in putting on copper roofs, asked Mr. Berryman to introduce him to some nice girl. He elected Ila Byrum and a romance developed. They were married in the old church. Several young girls that age also told they climbed up to the dome while it was under construction.

The young people in the church were asked to contribute. Many worked and did odd jobs to save ten cents. They gave this to the church for ten cents would buy one brick.

The first time ushers were mentioned was in 1916. D. B. Liles was in charge of the ushers for years. He could select his own assistants. It was a practice then, as now, to get young men involved in the church. Records show that in 1916 Harry Hollowell, George Goodwin and George Elliott were selected to usher.

Baptists as a whole ran a tight ship and in January, 1917 Mr. Wells preached two sermons against dancing. The minutes show the church pledged him "our warmest support." They did this by way of a Resolution: "Whereas: Many Baptist young people seem to see no harm in the dance and whereas a large number of our young people do not know the Edenton Baptist Church (white) is opposed to dancing; therefore: be it resolved the Edenton Baptist Church declares itself opposed to dancing whether square or round, ancient or modern and if members participate it will be deemed an offense to the church." Five hundred copies were made and distributed to church members. C. S. Vann went on record as opposing this resolution.



Cleo Gardner, historian 1905 - 1944

Several deacons had sons over twenty-one years of age and who attended public dances. This fact was brought before the deacon's meeting. As a result two deacons stated that "their sons were men and twenty-one and they no longer had control over them. But if their lifestyle, based on the fact that we are deacons, reflects negatively on the church we will resign." T.E. Gardner resigned January 7, 1918. W. O. Elliott resigned later. Both men continued to support the church with Christian endeavor.

Mr. Wells had worked so hard the church raised his salary in April, 1918 to \$1,800.00 a year. In 1919 it was raised to \$2,400.00. The church loved and truly appreciated Mr. Wells.



Workmen at "new" church.

An earlier historian wrote, "The first Sunday in June, 1918 we left the old church building, remembering all the old saints with reverence; those who laid the foundation of Baptist faith here and made it possible for this generation to build such a house of worship."

*"How happy are the saints above
who once went sorrowing here,
But now they taste unmingled love
And joy without a tear."*

Minutes state that it was so hot in August, 1918 church conference was not held. Neither was it held in October, 1918 due to an epidemic of Spanish influenza.

In the fall of 1918 a special service was held to unveil a United States flag to the thirty-six men who left our church to engage in World War I. All returned except Oscar White who became our Gold Star hero.

Following the Armistice on November 11, 1918, Mr. Wells secured the services of Dr. Swope of New Jersey to come and hold a protracted meeting -- or revival. The church was so thankful the was was over they flocked to church even at Christmas time. There were forty-two candidates for baptism and Elizabeth Wiggins (Hassell) was the first one to enter the baptismal waters in the new church. She was baptized on Christmas night, December 25, 1918.

The first wedding in the new church was in April, 1919 uniting Estelle White and Thomas Markham.

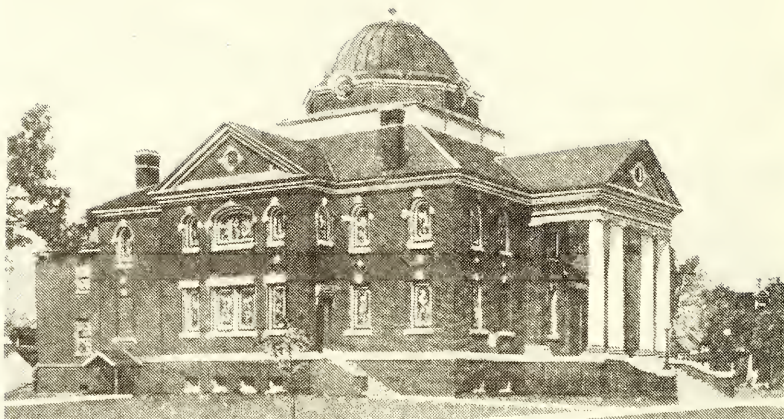
On March 15, 1919 the church asked the C. S. Vann family for full title to the land on which our parsonage was built. The church was reminded that the land was given to be used only for a parsonage. The church had no desire to sell it and finally on September 20, 1920 this transaction was completed. The entire Vann family was faithful and very generous.

We were so proud of the church that in March of 1919 the North Carolina WMU was invited to meet here. Again, the entire town helped house the visitors. (See WMU Chapter).

Mr. Wells attended the Baptist World Alliance in Washington, D.C. and while he was away the men of the church thought it would be nice, and to show the appreciation of the church, to raise the amount of money owed and on Mr. Wells' return to present him a church debt free. With substantial help from W. O. Elliott and H. C. Privott this was accomplished.



The "new" Church before the old one was torn down.



"New" Church at dedication ceremony.

On June 27, 1920 came the crowning day of the church's efforts. The church was ready to be dedicated. The church was completed and every cost of indebtedness paid -- every bill cancelled. The membership was so proud that they did what has to be a first for a Baptist church -- they would not take up a collection on day of dedication. The total cost of the church was \$40,203.73.

History states: "Nature seemed herself to have foreseen the time, and provided the lovely flowers, blue hydrangeas and jasmine, for the occasion. They blended with the blue lights of the doors, windows and skylight. While the sun poured it's rays through the opalescent windows to give an extra polish to the handsome woodwork."

The Albemarle Observer reported: three services, fine weather, large attendance, special music and fine sermons.

Mr. Wells preached at the regular morning worship hour and at 4:00 P.M. The dedicatory services were held with Dr. J.W. Lynch of Athens, Georgia bringing the message. The Rev. H.H. Mashburn, predecessor of Mr. Wells, preached at the evening service. The Rev. Josiah Elliott gave the dedicatory prayer and another former pastor, J.O. Aldeman, pronounced the benediction.

Mr. Wells' sermon was taken from Psalm 96:6, "Honor and majesty are before thee; strength and beauty are in her sanctuary."

Dr. Lynch's text was from I Timothy 3:15, "But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God."

Special music was under the direction of Mrs. L. D. Bond, faithful organist for twenty-two years, and Miss Iva Pearson, choir director. "How Firm A Foundation" was the dedicatory hymn.

The dome light was donated by John C. Bond in memory of his mother, Margaret Manning Bond and the pulpit furniture and communion table by James and Ernest Woodard in memory of their parents, James and Elizabeth Woodard.



Miss Lillie & Mrs. L. D. Bond

A report given by W. J. Berryman, chairman of the building committee, was unanimously adopted and the committee was duly thanked and discharged.

The next celebration was in October, 1920 when the church recognized Mr. Wells for being the first pastor to ever celebrate an anniversary of a decade's work with us. Since he had been here the membership had grown from 235 to 580. The Sunday School had come alive and all organizations of the church were functioning well. The church was on the best financial footing of its history. His salary had doubled and the church had raised money for missions. Our receipts were \$15,380.32. We were a leader in the Chowan Association. (Our church had maintained this leadership.)

A church had been built and paid for. Mr. Wells not only preached for us, but had pastored two churches in the county. The paper states, "That this pastorate has been a success is evidenced by what has been accomplished during this time and the beautiful edifice which will stand as a monument to his memory." The church historian wrote: "He needs no commendation at our hands; the church has progress under his ministry as she never advanced before." The church was not strong because we had a beautiful building, but because we had a Bible-preaching pastor who loved the Lord and his flock. And his flock loved him.

1920-1946

The church was bigger than we thought. Women had volunteered to keep the church clean but the deacons were told in 1921 to employ a new janitor "at once". Paving around the church was complete.

Minutes during the twenties were not kept in depth, but the church was in pretty good shape financially until prices began to skyrocket following World War I. What to do about liquor and Prohibition became a major concern to Baptists. Local churches and the Association took firm stands. Temperance reports were a part of all church conferences. The following speaks for itself:

"Report on Temperance.

Temperance is a Christian grace, and should be cultivated by every child of God.

To be temperate in all things should be the constant care of every Christian, and to assist the individual in this effort to attain to a life of temperance should be the constant care of the Church, and in all things its discipline should look to this end."

Sometime during the 20's the church observed White Christmas. This was held one Sunday in December with everyone bringing some food wrapped in white paper. It was piled up on the pulpit and the pulpit was almost covered. The food was taken to needy families. (1990's find us giving the food to the Food Pantry.)

A highlight of the twenties was the appointment of Miss Ola Lea as "our missionary" to China. Every church, who could afford it, was asked to support one or more missionaries on the foreign fields. We were assigned Miss Lea. The church sent a check each month for \$66.67 until this practice was discontinued by the Southern Baptist Convention. (See Chapter on Ola Lea.)

The depression came upon the nation and our church and its members. Some 1931 monthly figures are revealing:

Receipts: \$676.55

Expenses: \$373.33 - Lights, \$6.93; water \$6.07; janitor
\$20.00; 500 stamped envelopes \$10.98; 1000 letter-
heads \$4.50; insurance (monthly) \$25.00; clerk
\$20.00; 4 loads of wood \$4.00; groceries for a
family \$2 to \$3.00

In 1932 expenses included repairs to the furnace - \$.85; Mr. Floars (plumbing) - \$2.25 and repairs to mower - \$.75.

We were not sending much to the cooperative program during this time, perhaps two to five dollars a month.

During these years we were able to help George Bond while studying for the ministry. Mrs. E. S. Norman and Mrs. T. E. Gardner, by using the Fellowship Fund, bought groceries, shoes and clothings for many families. (Your writer remembers going with them and seeing young children grab a raw potato and eat it.)

During these years, we reduced our aid by half to the Manteo Church - from \$50.00 to \$25.00 a month. In 1931 when the deacons recommended a raise for Mr. Wells from \$175.00 a month to \$200.00, 12 voted against it and 13 voted for it. He got the raise but the records during the early thirties shows that there were many months when we couldn't pay all the bills -- the preacher wasn't paid either. The church always owed Mr. Wells money. George S. Harrell suggested that we cut down on the order for literature. The church even took out a \$100.00 Christmas Club in 1933 in order to save for Christmas entertainment.

There were as many as twelve men on the finance committee. John Augustus Moore, Mr. Wells' good Episcopal friend, offered to buy coal for the church. The church thanked him, but bought 10 tons and let Mr. Moore give us 2 tons. A ton a coal cost \$2.90. 1934 minutes show that we had unpaid bills each month.

In February 1933 the terms of all deacons expired and Mr. Wells appointed a committee to select new ones. Two women, Cleo Gardner and Bessie B. Wiggins, were asked to serve on the committee, but they "modestly declined" to serve. Terms of the deacons were to be for two years, but in June the church voted to have continuous terms. After many ballots the following were selected: W. W. Byrum, Sr., J.C. Dail, C.T. Hollowell, W.D. Holmes, Sr., D.B. Liles, R.E. Leary and N.K. Rowell. The church had only seven deacons for years coinciding with the number appointed in the bible. These men served long and were all fine Christians.

In October 1936, John L. White came from Florida to hold a revival. There was the largest number of professions of faith ever recorded in the minutes; twenty-eight females and thirty-nine males. They were baptized on Thursday

night, October 29, 1936. The invitation hymn was "O Happy Day, that fixed my choice."

In October of 1937 we paid Agnes Chappell, organist, for the first time \$10.00 a month. Our pastor's salary was \$2,100.00 and \$364.64 was paid for ministerial supply. Building repairs for the years were \$205.70. BYPU, WMU and Sunday School literature cost only \$264.86. We gave \$200.00 to State Missions, \$60.00 to Home Missions and \$800.00 to Foreign Missions. Total gifts to missions, orphanages and hospitals were \$1,350.14. Total collections for the year to the church was \$11,613.36.

Spiritually our church was strong in the twenties and thirties. We were a giving and praying church. Prayer meeting was held on Wednesday evenings. If you went early you stood around a wood stove in the back of the Junior Department until the room was warm enough to move to the front. There was a stage in this large room and Mr. Wells spoke from it. On the wall behind him was a huge painting on canvas of Christ before Pilot painted by Paul Olsson. When the wing was added to the church in 1946 this canvas had to be removed from the wall. No one knows what happened to it. (Other memorabilia was packed away and never found or probably discarded. We have none of the former communion services, collection plates or items sent by Miss Lea from China. A few dolls have been the only items found.)

As early as December 1941 we were talking about building a new wing. We had \$1,407.29 in a building fund and the Men's Bible Class needed more room. We needed a classroom for them, a place for the women to have meals and a recreation place for the young people. We had no Fellowship Hall.

When the war started December 7, 1941, the building program was put on hold but was added to monetarily each year. By September, 1943 we had \$5000.00 and this was invested in War Bonds (coupon type). The church purchased war damage insurance which cost \$.93 per \$1,000.00 of coverage.

The opening of the Navy Base, later to become the Marine Base, brought many visitors into our town and churches. Some even joined the choir, two of them being Esther Holcomb (Elliott) and Donna Jean Schomer.

The Dime Society and the L. E. Griffin class purchased an American flag and gave it to the church. A bronze plaque was erected in the vestibule with the names of all church members who were in the service. (This was removed during a subsequent painting of the church and put away in a closet. By mistake

this plaque was thrown away about 1989.) Local women folded bandages at the Episcopal Parish House and our church sent a ton of coal to help defray expenses. The women also knitted scarves and packed Red Cross kits.

In 1944 the cost to the church to support Miss Lea went up to \$100.00 a month. Mr. Wells became ill in February of 1944 for about six months. Back in 1941 the church had set up a retirement plan for Mr. Wells, but now realized we needed to do more. We talked of buying a lot on which to build another parsonage and deed the present parsonage to Mr. Wells for \$1,500.00. Again it was brought up that the parsonage was built on a lot given only for a parsonage, and even though the church owned the property now it would not be legal to sell the house to Mr. Wells. After investigation it was felt that the parsonage was in such a delapidated state and in need of much repair, that we would do Mr. Wells a better favor if we repaired and painted and gave him a lifetime right to live there. A new garage was built by C. B. Mooney. T.C. Byrum, Sr. and J.L. Wiggins were in charge of this work. Repairs to the parsonage were \$4,000.00 and the garage cost approximately \$1,700.00.

The church realized it needed to build another parsonage but it was decided not to start any building until economic conditions improved, suitable materials became available, and labor reached a normal level. There was talk of hiring an educational director but, due to the war, qualified men were scarce.

In October of 1945 Mr. Wells told us that he would retire effective January 1, 1946. A pulpit committee was appointed and instructed to find a pastor. A ceiling of \$4,000.00 was put on the salary.

Mr. Wells continued to preach past January 1, 1946. After a call was given to R. N. Carroll, Mr. Wells preached his last sermon on Easter Sunday, April 21, 1946. The church was filled downstairs and service men and women filled the balcony.

Mr. Wells preached from I Corinthians 3:6-7; "I have planted, Apollos watered and God has given the increase." He did not talk about what had been accomplished during the 36 years he had been with us, but urged the church to "welcome Mr. Carroll as God's man, to support his ministry with us with prayer, service, cooperation and personal loyalty."

When the invitation was given, five people were received for baptism and one by letter. Mr. Wells baptized them following the evening service. Joe Thorud was the last person baptized by Mr. Wells.

1946-1970

R. N. Carroll came to Edenton as pastor on April 28, 1946 from Knoxville, Tennessee. He was tall, good looking and only forty-two years old. He had been a lawyer for twelve years and was a master with words. His sermons were short -- lasting only about seventeen minutes. He also knew how to organize, and he saw that everything was done shipshape. We were well informed on where we stood. Our church property was valued at \$99,000 during this time, and sufficient insurance was purchased.

The church purchased a parsonage for the Carrolls in Pembroke Circle. Again our insurance was increased, this time to \$130,000. The agents were members of the church.

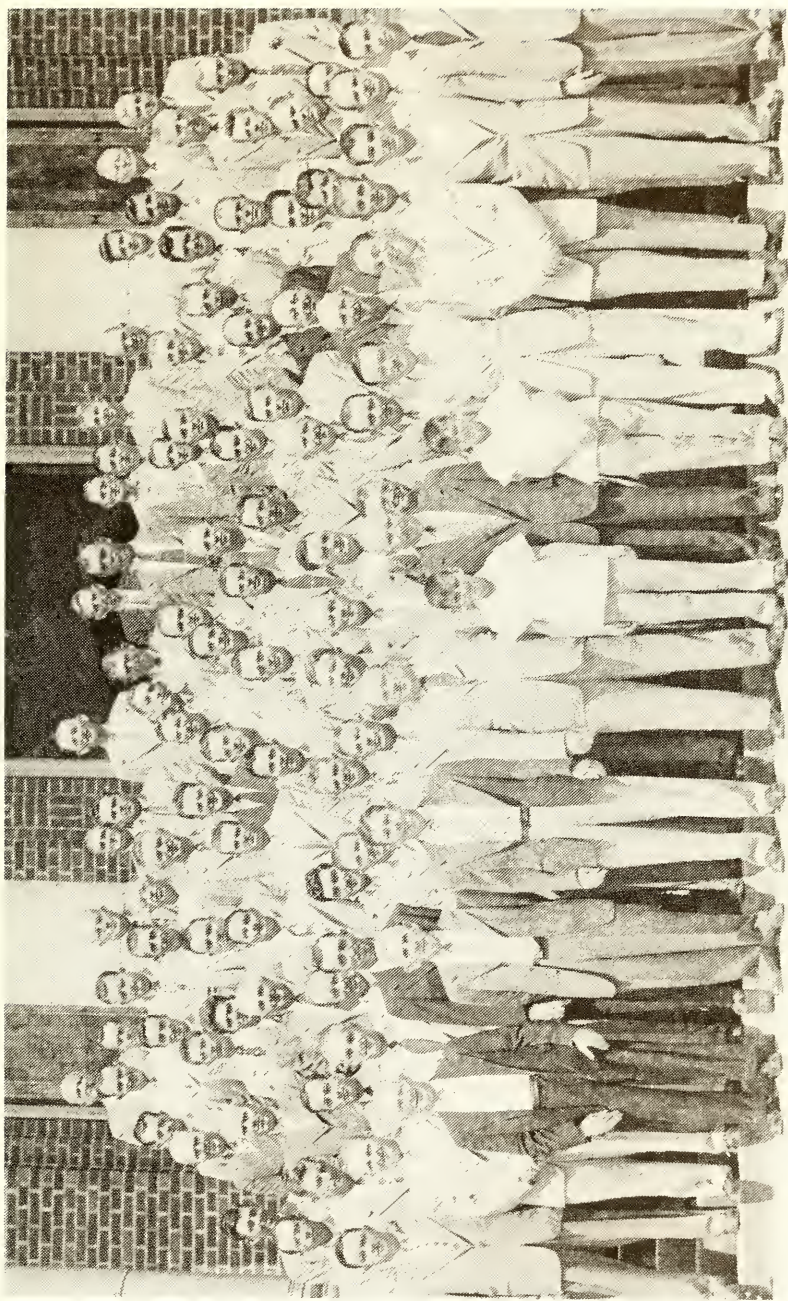
Mr. Carroll's emphasis was on the cross, and missions were of special interest. The church was asked to consider giving a percentage of receipts to the Cooperative Program. It was voted to send ten percent. Sunday School classes continued to grow and we needed more room. There was a \$5,000.00 bond in the bank ready to be spent. Mr. Carroll convinced the church we could build a wing. The church voted to do so in order to have more room for Sunday School and a Men's Class room large enough to be used as a fellowship hall.

The Men's Class was very active and, if they had a large attendance, then the entire Sunday School would average over 400. For many years their class "adopted" twin boys from the orphanage. These boys visited each year and were given presents. One Christmas the class gave them bicycles.

A committee was appointed to investigate building a wing on the church to take care of our growing enrollment. Much ground work and study was done by the committee. We needed a nursery, a Fellowship Hall, as well as more classrooms. The South wing was built and ready for use in 1949. (No records were found on this cost.)

After building the new wing, and it looked so fresh and pretty, it was decided to repair and paint the sanctuary and buy some carpet for the whole church - up and down stairs. The carpet selected was a deep red and was purchased from Edenton Furniture Co. and Quinn Furniture Co. at cost.

In 1953 the church roll was revised by a committee composed of John M. Elliott, J.A. Curran and Mrs. J. L. Forehand.



Men's Bible Class

Several other things took place in 1953. We hired a new janitor, Walter Harris; raised our contribution to Cooperative Program at 15%, and started the Building Fund to retire the debt we owed on the wing and the carpet. We had borrowed \$12,000 at 6% interest.

The lot on Blount St. was purchased on which we planned to build a new parsonage. A bulkhead was built. (This was in March 1954. The parsonage was built in 1955-56 and is reported in Parsonages.)

Mr. Charlie Wood resigned as Church Clerk and Treasurer after twenty years of faithful service. Johnny Curran replaced him.

The months of June and July 1955 were spent talking about whether to have bulletins or not. Finally the church voted to print them and John M. Elliott compiled it and we had our first bulletin on October 2, 1955. N.J. George supplied the picture of the church.

Some interesting figures were found concerning our building and grounds. In 1955 it cost \$100.00 to have the woodwork painted on the outside of the south wing. Gutters were cleaned for just \$3.50, a tree removed for \$5.00 and eight loads of peanut hulls cost only \$12.00.

As early as August 1955 there was talk of building another wing on the north end of the church. There had been a "baby boom" and a survey showed over 300 in Sunday School were under the age of 25. More nursery space was needed and it was noted five adult classes were meeting in the Sanctuary for Sunday School.

We also needed an educational director and a committee was appointed; John M. Elliott, J. C. Leary, Sr. and N.J. George. R.C. Holland pledged \$1,200 toward the first year's salary. The committee was instructed not to exceed \$4,500 in salary for a director. (It was 1958 before Joe Gantt become our Minister of Education. See Joseph Gantt.)

When Mr. Carroll developed some throat problems in 1955-56, an amplifying system was installed in May of 1956 at a cost of \$811.60. The sermons could also be heard in the nursery. At this time we began to broadcast our morning services. The church gave Mr. Carroll a leave of absence and our pulpit was filled by two of the best professors at the Seminary in Wake Forest. At least we thought so. Dr. M. Ray McKay and Dr. Leo Green were loved by the church and they returned many times to hold services and revivals for us.

Mr. Carroll's health condition required surgery which was performed at Baptist Hospital in Winston-Salem. He later made trips to Meridan, Mississippi and New Orleans to see specialists.

In 1956 the church voted to stagger the terms of the Trustees and Finance Committee with nominations being allowed from the floor. All debt was paid off in December of 1956 and \$500.00 put aside to start a building fund for another wing.

Social Security was taken out of Mr. Carroll's salary for the first time in 1957. There were a few in the church who thought this violated our stand for separation of church and state. Later Social Security was taken from all employees. Churches had been exempt up until this time. A new retirement plan for Mr. Carroll was begun.

There was great church participation from all ages of the congregation. More room continued to be needed and the church investigated buying the Bell property immediately behind the cemetery. The asking price was \$10,000.00 with a lifetime right for Mrs. Bell. The trustees thought this was too much so they refused to buy it. (In February, 1967 the property was offered to the church for \$6,000. It was purchased and in August of 1967 the house was torn down.)

The church needed painting badly, so in 1958, the firm, of E. Calegaria and Son, Inc. of Norfolk, Virginia, was hired to paint and redecorate the Sanctuary. The names of any committee were not found, so we might assume Mr. Calegaria took a look at our stained windows and chose a light blue color for the walls and gold and deep purple for the trim. The change was lovely and one visitor so admired it that she called home to Florida and told them not to paint their church until she got back and told them about our colors. New lighting fixtures were purchased from Biggs Co. in Norfolk. Installed, the cost was \$3,000. They still hang in the Sanctuary today.

The church was air-conditioned about this same time along with the south wing. The total cost was \$36,000. The Sanctuary cost was \$22,000 and the south wing \$14,000. The plans cost \$750 and a supervisor was paid \$250. The company installing the air-conditioning was Stahl-Rider of Raleigh. (It is told that the "air" was a direct result of a yellow fly biting Mr. Carroll during a service.)

Church minutes disclosed that we had our first budget in 1959-60, the first since the 1920's. BTU was still active, the Shacklefords directed the Junior De-

partment, Mary Hopkins directed the Intermediate Department, M Night was held, the choir had robes and we were able to have them cleaned each year.

Building another wing was discussed at each meeting. The estimated cost was \$100,000.00. It was voted to have at least \$50,000.00 on hand before beginning. Discussions also included rather than building a wing on the north, excavate and put in a basement under the existing wing and build a chapel on the corner of Granville and Eden Streets. This was not feasible, so plans went forward for the wing. Plans by Raymond Fuson, architect, were \$1,500.00. The committee was J. C. Leary, Sr., Jesse Harrell, Scott Harrell, Luther Parks and J. L. Chestnutt.

In 1960 Betty Manning was hired as part-time secretary for 4-1/2 hours at \$1.25 an hour. (See Betty Manning.) In 1961 the church had its first Maintenance Committee with Pete Manning serving as chairman. What a job the Mannings did. Both were, and have been, so accommodating all these years. (During the building of the north wing they were made purchasing agents.)



G.A. Cornation Service 1961

An Educational Committee, our first, was appointed composed of Guy Hobbs, Medlin Belch, Charlie Overman, Richard Atkinson, Mrs. Leon Leary, Mrs. John F. Phillips and Mrs. J. M. Thorud. We had a church council and church calendar. Bible School enrollment was 225 with an average attendance of 218. Bibles were given to the graduating seniors and the names of college students, along with their addresses, were put in the bulletin so they would receive letters from the membership. In October of 1961 there were 38 young people in college.

Joe Gantt resigned in 1963 but the new wing was still needed. The finances of the church were reworked many times with this goal in mind. By June of 1963 the bids were received for the wing: General contract - Dubose Construction Co., Kinston, \$105,000.00; plumbing - Edenton Construction Co., \$10,495.00; heating and air-conditioning - White Heating and Sheet Metal Works, \$21,968.00; electrical - Whitley Electric Service, \$14,996.00; total - \$152,459.00. Architect fees and furnishings for the building brought the total to \$164,081.95. There was only \$55,205.76 in the Building Fund. This meant that construction of the new wing, along with a parking lot debt of \$18,041.83, would require the church to go in debt for \$126,918.02. Also an additional expense of \$3,650.00 would be necessary for operating the new wing. The church voted to build in October of 1963.

The Finance Committee recommended that a special drive be made to raise \$40,000.00 so the church would only have to borrow eighty to eighty-five thousand dollars.

Renovation of the south wing and furnishings were also necessary in the amount of \$40,000.00. The loan was increased again. The church was able to get a 15 year loan at 5%. The total cost: \$171,624.87. After all drives for money were made monthly payments were \$711.72. Due to continued special drives the loan was paid in full by July 10, 1968. All church property was valued at \$500,000.00. The Building Committee was released in May of 1966. They were given a rising vote of thanks for the six years they had served.

With a Fellowship Hall came a need for rules and regulations. It could be used for wedding rehearsals and parties and other types of receptions. No alcoholic beverages were to be served keeping in mind that the hall is a part of the church. The Mannings and the J. A. Currans were appointed as the committee to supervise the hall and any two of them were required to be present when it was used. Many Sunday School classes had their Christmas parties in the Fellowship Hall after its completion.

Staff during this time included Duard Murphy, who was employed in 1965 and left in 1967. (See Duard Murphy.)

We didn't have any mountains to move in 1968 so the bulletins revealed that we had a "Check Your Umbrella Day". Only \$4,000.00 was owed on the Bell property that was purchased in 1967, audio-visual equipment was purchased (a 16mm movie projector), and Mrs. James E. Darnell (Deanns) operated a day-care for the underprivileged in September of 1968. The Education Committee was composed of E.E. Hollowell, John M. Elliott, C. W. Overman, A.B. Waterbury, Jim Darnell and E. N. Manning.

We have had four men serve as trustee of Chowan College -- J. C. Leary, Jr., John M. Elliott, R. N. Carroll (1962) and E. L. Hollowell who served for 21 years. He was made an Honorary Life Trustee when he retired. During his service as a trustee, E. L. was a member of the Executive Board each year and served as chairman of this board and chairman of the full board.

In 1969 the parking lot had to be resurfaced at a cost of \$5,000.00.

You may have noticed by now that the name of John M. Elliott appears on almost every committee. He was, or had been, a deacon, teacher, BYPU Director, Sunday School superintendent, choir member, wrote all the resolutions of respect, and worked on the first bulletins. These are just a few of his contributions to the church and in 1970 while serving on the Pulpit Committee he had one of his largest assignments -- to find an interim pastor.

Rev. R. N. Carroll, due to ill health, resigned March 1, 1970 to become effective April 26, 1970. No formal resignation appeared in the bulletin so we have no parting words from him. (See R. N. Carroll.)

The bulletin did print an article "End of An Era" -- R. N. Carroll 1946-1970.

There were many tears shed on April 26, 1970. Mr. Carroll had been a beloved pastor and dear friend for twenty-four years. It was felt that he would stay as long as Mr. Wells -- and he owed us twelve years. His years of leadership were outstanding. One church member said, "He stood head and shoulders above all the other preachers in our area."

When Mr. Carroll came to Edenton he asked Mr. Berryman how Mr. Wells conducted funerals. He was told, "He reads scripture, has a hymn or two, and prays. He does not eulogize." Mr. Carroll said, "I'll do the same."

He is remembered for his powerful sermons and excellent leadership to a flock who dearly loved both him and Mrs. Carroll. Our spiritual condition was at an all time high. We thank the Lord for his walk with us.

1970 - 1978

In sixty years we had only two pastors. Where would we start to find anyone like Mr. Wells or Mr. Carroll. Everyone in the church had an idea of the kind of person we needed.

Two important decisions had to be made -- to find an interim and appoint a Pastor Selection Committee. Since Mr. Carroll had given a two-month notice the Pulpit Supply Committee had found an interim -- Rev. Percy Upchurch (See P.B. Upchurch). Mr. Upchurch was exactly what we needed and he is remembered with deep affection.

The Pastor Selection Committee went to work diligently. An "expert" came from the N.C. Baptist State Convention to help. The one thing he stressed -- "Don't look for someone like your former pastor. There are no two men alike." Of course we knew this, but we dearly loved Mr. Carroll. (See Pastor Selection Committee.)

Many trips were made to churches in North Carolina and a few to South Carolina. The committee asked for names from the membership. We received many and tried to visit their churches. One suggested the pastor at her daughter's church, saying, "He's wonderful and he cuts the grass at the church." We told her we had someone to cut the grass.

This particular committee met, planned, prayed, and selected Lloyd E. Griffin, Sr. as chairman. He was an excellent choice. Three priorities were set by the committee. First, he must be a good preacher; second, must be interested in youth; and third, would be the unanimous choice of the committee.

The committee divided up -- three, four or five to a car to begin visiting in different churches. If one group liked a man, then another group would go to

hear him. However, the committee was always spotted because the women on the committee were still wearing hats. Several times they took them off. The committee composed of Mr. Griffin, Ruth D. Bunch, Gladys W. Baxley, James E. Byrum, Johnny Barrow (youth representative), Elbert Copeland, Fred Keeter, W. J. Taylor, Corinne F. Thorud and A. B. Waterbury met every Tuesday evening. The committee came to a standstill, so they took several weeks off from visiting and held prayer meetings asking God to lead them to the one He had waiting for us. He led us to Robert E. Gray (See Pastor Selection Committee.)

The Gray family -- Bob, Eulene, Karen, Robert, Jr. and Darrell -- arrived the first week in December of 1970.

Mr. Gray took a survey among the membership asking what they would like to see happen in the church and community. Four things suggested were:

1. Survey: More activities with other churches.
Action: Holy Week services rotated among the churches.
2. Survey: Greater youth programs
Action: Growth of youth choir, choir tours, mission trips, Area youth choir under John Allums; Associate Ministers called with expertise in youth
3. Survey: A community recreation program
Action: In cooperation with town and county, a recreation program was established.
4. Survey: More involvement of church members
Action: Increased number of deacons, greater accountability of committees to church, more people serving on committees

As a result of this survey the congregation was informed by letter or through bulletins about everything that went on in the church.

As a result of the pastor's involvement in the establishment of the recreation program, he was accepted by the black community. When a portion of D. F. Walker School was burned we were able to open our doors for prayer and Mr. Gray's suggestion that a prayer meeting be called at the Town Administration Office was heeded. This marked a turning point in what was becoming an increasingly volatile situation.

1971 found the church with its first recreation committee: Tom Bass, Murray Byrum and Deanna Darnell; as well as a church constitution committee: Muriel Evans, Jim Blount, Sr., Marguerite McCall, A.B. Waterbury and Corinne Thorud. By 1976 we had a constitution.

Our monies were divided and put into three institutions -- Peoples Bank, NCNB and Edenton Savings and Loan.

As all preachers had done before, after attending to the spiritual needs of the members, Mr. Gray got members -- especially the youth -- involved. He took a look at the physical plant. A.B. Waterbury, an engineer, along with an inspector, found that the balcony, after fifty-three years, was in need of support and the oak pews were splitting. There were theater seats in the annex and balcony which were wearing out as well. More room was needed in the choir loft. This would necessitate moving the organ console to the main floor. An audio room was to be put in the balcony area. We talked about doing this work for three years. Finally in 1974 the work was completed and dedicated in March 1975 on the 158th anniversary of our church. Edenton Construction did the work at a cost of \$11,785.00, Kirby Electric - \$1,625.00 and \$400.00 to move the organ. The new pews cost \$23,915 and the new furniture was donated by members in memory of family members. (See Memorials).

Other work included cleaning the dome and waterproofing it. The windows were also releaded. Watersealing was necessary for the Fellowship Hall at a cost of \$3,000.00.

Mr. Gray was promised staff as needed. In 1972 John and Jan Allums joined us. John was a good Minister of Music working well with the youth and adult choirs.

Choir tours were planned for the youth and two busses were purchased. There was a bus committee who worked diligently to keep these busses in operation. There was no trouble getting enough money for the tours. The youth were willing to work and sold candles at Christmas, stationery, notebooks with the church's picture and large pictures of the church. Mrs. Gray asked John Becker to draw a picture of the church for this purpose. He donated this drawing to the church. Special offerings were taken if needed.

John Allums resigned in May of 1974 and Mrs. Gray was asked to become interim director of the adult and youth choirs. Mary Sexton directed the younger

choirs. What a pair they were! Mary was organist from June, 1973 until January of 1977. (See Mary S. Smith).

On June 15, 1974 Mrs. Gray became fulltime interim. She was paid \$100.00 a week. Prior to this she had refused any remuneration although she had been quite involved with the youth program. (See R. E. Gray.) Eulene initiated securing English handbells, (See Memorials and Donation).

At the end of Mr. Gray's first year with us we had a Christmas Eve candle-light service -- our first. Elizabeth Flynn, Gayle Gieseke, Artie Nixon and Sharlie Spruill assisted with this service. The service was so well received, it has been repeated often.

Baccalaureate services for John A. Holmes High School were held in our church for the first time in 1975. There was standing room only. This endeared Mr. Gray to the school children and he became their "minister in residence." Mrs. Gray taught and substituted in the high school. Both were totally involved in the community.

Lee Coston came to replace Jesse Austin in 1974 as custodian. Lee's strong point was the wonderful work he did on the grounds. (See Custodians.)

In February of 1976 we began to list birthdays and hospital reports in the bulletins.

Eulene Gray was keenly interested in missions and had a dream of going to the Navajo Indians. Anna Kay Manning was a member of the group that helped realize this dream and she shares this report:

Arizona Trips

During the summers of 1975 and 1976, youth groups from Edenton Baptist Church spent six days on the Navajo Indian Reservation. Daily activities included an 8-hour Vacation Bible School

Each mission trip covered some 5400 miles and included stops enroute at the Grand Canyon, First Baptist Church of Dallas (largest church in Southern Baptist Convention), Southwestern Theological Seminary at Fort Worth, Texas, conducted an Evening Worship Service at

Elkdale Baptist Church in Selma, Alabama, as well as visiting other churches and points of interest.

The Vacation Bible Schools were deemed highly fruitful both years with numerous spiritual blessings as a result.

Interspersed with the adventure and the satisfaction of being a part of ministering to people who had never heard the Word of God, and seeing decisions for Christ made by both young and old Navajos, there were some very interesting lessons learned ... experiencing the "real" meaning of an outdoor privy; eating powdered eggs, "spit-bathing" for several days at the time; as well as other "lessons."

One requirement of the youth who went, was to attend classes each Saturday from January until the trip in June. They were led in the sessions by Dr. and Mrs. Gray. Each youth was responsible for a five-day Vacation Bible School, including Bible stories, activities, and music.

Upon return of the missions teams, each member gave a brief testimony at an 11 o'clock morning worship service.

Participating in both mission trips to Arizona were Dr. and Mrs. Gray, June Byrum, Marion Dail, Karen Gray, Anna Kay Manning, David McCall, and Denise Phthisic. Others participating in 1975 were Kitty Cox, Cheryl Hollowell, Joel Hylton, John Norris, and Allen Worrell. And, in 1976, Maurice Bunch, Robert Gary, Jr., Robin Harrell, Bruce Morgan, Jean Parrish, and Mrs. Marguerite McCall.

*Anna K. Manning Laughton
January 15, 1992*

In the fall of 1975 Mr. Gray asked for, and received time to work on his doctorate in Richmond. He became Dr. Robert E. Gray in May of 1976. We had been told when the Grays came -- if a school is open they'll be taking more courses. Their mission zeal seemed to grow.

After two trips by a large group to the Navajos, a smaller group of five -- Marion Dail, June Byrum, Jane Parrish, David McCall and Bruce Morgan -- returned to Arizona in 1977. \$750.00 was provided by the church. If you follow those who went on these mission trips, several of them will be found involved in Christian ministry either fulltime or in some major way.

Arizona Trips



Fellowshipping



Anna Kay Manning, meditating



June Byrum, center, with Navajo friends



Lunch break

As WMU Director, Eulene Gray instilled in the women a new love for missions. A clothing closet was begun and operated for several years until we joined with the other churches in having a community closet. The women became interested in going to the State WMU meetings with Eulene encouraging us. By 1977 Mrs. Gray asked to be replaced as a staff person. Marion Zeigler and his wife, Brenda joined us in August of 1976 (See Marion Zeigler) and Gerald and Jane Hamilton in June of 1977 (See Hamiltons).

Sunday School classes grew and partitions were removed from some of the rooms to enlarge them. The cost was \$2,000.00. Marion became the director of the handbell choir. Brenda Zeigler and Gayle Gieseke began the puppet ministry. The Zeiglers were well liked and we were sorry to see them return to South Carolina in May, 1978.

Gerald and Jane Hamilton came to be our Minister of Music and organist. The music ministry continued to flourish. (See Hamilton). We finally had a full staff.

The seventies found the nation in an oil crunch so prayer meeting was held in the Fellowship Hall during 1977-78 so as to not heat the sanctuary for such a short time. Another step taken was to have all youth activities on the same day at the same time.

In August of 1978 it was discovered a new roof was needed for the sanctuary and both wings. The cost was \$10,500.00 with a twenty year guarantee, or if we bought a #260 Class A. Fiberglass shingle, we could get a twenty-five year guarantee for an additional \$3,125.00. Gordon Sheet Metal in Elizabeth City did the repairs.

Gerald Hamilton resigned in October, 1978 and Dr. Gray resigned on December 3, 1978 effective December 31, to return to Temple Baptist Church is his hometown of Newport News, VA. Mr. Gray felt the Lord was leading him to go. Temple had been "courting" him for six months.

Dr. and Mrs. Gray had served with us for eight years and during this time the finances of the church moved to a new high. The church budget in 1972 was \$96,547.00 and \$2,668.70 was needed weekly in order to meet the budget.

Receipts were always more than expenses. Mr. Gray had led the church to go, and give, and live. Our spiritual lives and involvement had grown greatly

(See Robert E. Gray). Allen Bunch was licensed to preach in December, 1978 -- another of our dedicated young people.

As the Grays left, the church wished them Godspeed. The church held a reception and took a love offering, and commissioned Laney Layton to paint a family portrait of Karen, Robert and Darrell.

With dependence on God, and with Mr. Gray's leadership, Edenton Baptist Church had accomplished much in eight years.

1979 - 1984

This time there was no question about an interim. "Get Mr. Upchurch again." We did and again the relationship and transitional period went smoothly. We had no staff. Committees went to work and the Personnel Committee brought Jim Hyatt to us. (See J. H. Hyatt, Jr.) to be Director of Music. Jim and Rev. Upchurch worked well together. Jim has often said, Mr. Upchurch "took me under his wings."

Jim was hired on a fulltime basis in August of 1979. This began a wonderful relationship.

Another Pastor Selection Committee was appointed: Sam Cox, chairman, Earl Harrell, Lloyd Griffin, Weldon Hollowell, Fred Keeter, Ken Stalls, Pat Jordan, Marguerite McCall, Artie Nixon and two youth representative, Gail Byrum and Jeff Babb. Mr. Griffin chose not to serve again and Gary Swanner replaced him. Larry McClure, area missionary, was very helpful to this committee. The committee visited and listened -- and prayed -- and by June were ready to recommend John A. Allen as pastor. He was then pastor in Fountain, N.C.

Dr. Allen came to us on August 19, 1979 ... A man small in stature, but filled with powerful messages from God. (See John A. Allen). The church was pleased with this "giant" of a man. His messages were meaningful and his memory astonishing. But not only did he speak to us -- he was willing to listen and counsel. He was both preacher and pastor.

Bruce League joined the staff in December of 1979 and we again had a full staff. (See Bruce League). Dr. Allen felt the need of a church operational man-

ual. This was accomplished by a committee composed of those who headed the various committees of the church. Every detail was covered even down to when the refrigerator should be cleaned and by whom. Publishing this manual fell to Betty Manning, but Betty could take care of anything. She kept the church up to date and when the SBC selected a logo she saw that this was added to the bulletin.

Dr. Allen, Bruce and Jim made a good team. Bruce had been ordained and Dr. Allen said, "When I'm away call on Bruce."

In mid-1980 the church was asked to join with other churches in town to sponsor a family from Vietnam. (See Vietnamese Family).

The budget was raised to \$225,928.55 and \$3,903.27 was needed weekly.

Family night suppers were started on April 1, 1981. It was April Fool's Day, but dear, dear Elizabeth Ashley never fooled us. She came up, week after week, with good meals and her special desserts and pickles will long be remembered. Adults paid only \$1.50 and a large family could eat for no more than \$5.00. Later meals were held only once a month.

Dr. Allen invited all former "preacher boys" to come and preach for the church during 1981. Many were able to leave their pulpits and fill ours.

Another endeavor brought about by a survey taken in the Cape Colony area was the establishment of a mission. Dr. Allen led us to carry this out. Actually the Lord led and we followed. (See Albemarle Baptist Mission. John Stanley was hired for the summer to work in this area.

Charlie Swanner resigned as clerk in 1982 due to a health problem and Earl Harrell was chosen to take over this complicated task. Here again Earl is available and willing. A counting committee was discussed to help ease the labor of the Clerk.

Also in 1982 the church purchased a van and installed metal doors on all outside entrances to the building except the front doors. An entrance at the rear of the building was made available for the handicapped by adding a walkway and chair lift to the main floor level.

Pew Bibles were donated in honor of S. F. Williams, father of Mary Berryman. Following a death in the family a check for \$1,500.00 was given and

it was agreed the best way to honor Miss Mary's family would be with Bibles. Three hundred fifty King James Bibles were purchased from the American Bible Society.

Poinsettias were put in the church for the first time in December of 1982 in honor, or memory, of loved ones. The cost was \$6.00 each, and that's the only thing that hasn't gone up in price.

Our church was chosen to help the Biblical Recorder celebrate its 150th Anniversary on January 16, 1983. Dr. Gene Puckett was the preacher. Pete Manning was a trustee of the Recorder serving for four years in this capacity.

Two new members were added to the church staff. Bruce League had resigned for he felt the need of further training and our organist Sondra Schoffer was replaced by Anna Kay Manning, a recent graduate of Campbell University. A committee composed of Gladys Baxley, Grace Byrum, Sam Cox, E. L. Hollowell and Pat Jordan were given the task of finding an Associate Pastor. The Rev. Robert Crisp came in October 1983 from Swan Quarter, NC. He was a good preacher and teacher and filled the position nicely. (See Robert Crisp).

In March, 1984 a maintenance report was made to the church. The church had encroached on Rebecca Drane Warren's property when the air-conditioning units were installed. Mrs. Warren graciously made a gift deed to the church for the property involved and the church handled the legal fees. The church has always had a good relationship with the Warren family. In 1920 Mr. Wells appointed a committee of W. J. Berryman, C. S. Vann and J. L. Wiggins to formally welcome the Rev. Fred Drane when he came home from Alaska. Pete Manning resigned as chairman of the building and grounds committee reporting that the building and grounds were in good condition. Pete held this position for twenty-three years. Luther Parks was appointed to replace him and filled Pete's shoes well.

Another young man of the church was ordained into the music ministry on October 30, 1983. Walter G. Byrum, son of Grace and Murray Byrum.

A first for our church, as best any current member can recall, was the "Homecoming" held on Sunday, May 25, 1984. "Dinner on the grounds" -- just like our neighboring county churches that we had enjoyed visiting and envied through the years. The best of preparations were made and the ladies responded with all the food needed. The men set up tables and arranged for the handling of the food. The kitchen committee, along with added help, orchestrated the feeding

-- not of 5,000, but of four to five hundred. It was a great day in the life of the church and Rev. Percy Upchurch was invited to preach. It was good to see former members and their families.

After celebrating his fifth anniversary with us, Dr. Allen surprised the congregation with his resignation in October of 1984 to answer a call to Tabernacle Baptist Church in Raleigh, NC. The church was sorry to see the Allen family leave. We had had pastorates of 36, 24 and 8 years and liked it that way.

There was a reception, love offering, and a new watch for Dr. Allen. We had an exciting five years together -- added staff, family night suppers, renewal with our "preacher boys", a mission started, purchased a van, Pew Bibles, celebrated the Recorder anniversary, sponsored a Vietnamese family, became involved in the Food Pantry, held our first Homecoming, and had no money problems. John Allen led us all the way. We had labored together and even though the Southern Baptist Convention was at odds, our church was strong. When Dr. Allen left the parsonage was sold. (See Parsonages).

1985 - 1992

Robert Crisp, the Associate Pastor, Paul Harrell, retired minister formerly of Chowan County, and Larry McClure ably filled the pulpit. The first priority of the church had always been good preaching, and this did not change.

Another committee was appointed composed of Alton Elmore, Chairman, Sandra Askew, Sally Blount, Fred Keeter, Artie Nixon, Morris Small, Jr. and Jay Swicegood.

After months of visiting and praying -- from October of 1984 to March of 1985 -- they invited Dr. Kenneth E. Word of Hampton, SC to come preach for us on March 24, 1985.

The Words came on Saturday, and an open house was held in the Fellowship Hall so the members could meet them. Dr. Word preached on Sunday and the following Sunday the vote was unanimous to call him as pastor. He would begin his work with us on May 1, 1985.

Since we had sold the parsonage, the Words were given a housing allowance and they rented a house at 117 Kimberly Drive. The first thing they installed was a big "Welcome" sign in the yard. They were glad to be here and we were

glad too. He wrote, "We look forward to a good ministry together for Christ. God still has some wonderful things in store for us."

A special service was held on May 5th, Dr. Word's official first Sunday. The church was presented to Dr. Word and Dr. Word to the church by Alton Elmore, Chairman of the search committee. Bob Crisp gave the invocation and representatives from the WMU, Brotherhood, Sunday School, the Minister of Music and Associate Pastor all welcomed him. The Words accepted the challenge to work with us.

Mrs. Word is a strong supportive part of Dr. Word's ministry and outstanding in her knowledge of the Bible. She immediately became the teacher of the Laura Harrell Sunday School Class.

On April 24, 1985 the church voted to decrease gifts to the Cooperative Program from 30.5% to 20%. The local mission program had been expanded and we had a full church staff. Edenton Baptist Church still remains in the top 25% of church participating in the Cooperative Program.

An invitation was received to join the Albemarle Baptist Mission in the dedication of their building in July of 1985. Dr. Word was asked to lead in prayer. (See Albemarle Baptist Mission).

The J. A. Curran property became available in October and was purchased by the church for \$50,000.00. The down payment was \$5,000.00 and the balance borrowed at 8%.

Albemarle Baptist Mission voted to become a church in February of 1986. Dr. Word was the preacher at this service. (See Albemarle Baptist Mission).

Dr. Word led the church in a stewardship emphasis in October of 1985 and the entire membership was fed, entertained and challenged to commit our lives and gifts to the Lord. Two such meetings were held at the John A. Holmes cafeteria. Dr. Russell Dean was the speaker for the first meeting and Rev. Horace Sim, the second. In November of 1985 Dr. Word challenged the congregation to a Tither's Day. The collection was \$8,955.89.

A Long Range Planning Committee was established and a survey conducted. Proposed plans were presented at regular conference in February 1987. The total project would cost approximately \$100,000.00. The church in conference rejected about one-half of the proposal and voted to have additional lighting

installed, have E. Calagaria & Son paint again and purchase new carpet. The walls were painted a light beige and trimmed in gold. We were almost back to the original color of 1918. The carpet was blue. Total cost of the project was \$59,000.00. A few men of the congregation did a lot of painting in the halls.

Dr. Word held meaningful services at Thanksgiving and Christmas. The Thanksgiving service was held jointly with the Presbyterians.

A pictorial directory was compiled at the suggestion of Dr. Word. Each member of the church received one at no cost.

Tours to Niagara Falls and Canada have been conducted several times by Dr. and Mrs. Word.

Dr. Word's challenge in 1988 was "Reach more people for Christ". He continued to lead in good Bible studies and one particularly meaningful one was "The Doctrine of the Priesthood of Believers".

The national holidays were celebrated at church with covered dish suppers on the Sunday night nearest the holiday with good turnouts.

James Dobson films were offered on Sunday evenings during the summers and were well attended.

In the early months of 1988 our stewardship emphasis was in the form of the Pony Express. We had trail bosses and route riders with Wesley Chesson serving as General Manager. A trail boss was given a saddle bag to give to his route riders. A bag was taken to one member's house and he filled out a pledge card of what he hoped and planned to give each week during the year. It was passed along the route to the next house. This emphasis has worked well and was repeated in 1992.

In April and May of 1988 we had two special Sundays. One was "Bring a Friend Day" and the other "Bring a Neighbor Day". This was to put an emphasis on local mission work and to increase attendance at worship services.

Also in 1988 the Curran house was torn down. But not before the youth held a Haunted House there at Halloween as a money-making project.

An elevator, or lift, was installed on the right hand side of the front steps, paid for from the Lennie and Wilford Turner estates along with other special donations.

The L. A. Ashley property on West Eden Street was purchased and added to the parking lot area providing seventeen new parking spaces. (See Parking Lot).

Bob Crisp resigned to become pastor at Blackwell Memorial Church in Elizabeth City, NC in May 1989. Members were sorry to see him leave, but glad he wasn't going too far away. (See Robert Crisp).

The church purchased an IBM computer in April of 1989. Harry Tellier was a volunteer in the church office although he now belonged to the Albemarle Baptist Church. His knowledge and patience were greatly needed. He helped to train those who were to use the computer -- Betty Manning, Pauline Griffin and Eleanor Partin. The cost of the computer was \$7,870.60 and was purchased with monies from the Gifts and Memorials Fund. A new copy machine was also purchased at a price of \$3,500.00.

Lee Coston, custodian, had a stroke in September 1989. It became necessary to hire someone in his place as a result of his illness. Lee was given a love offering from the church and his entire family was invited to a reception in his honor in the Fellowship Hall. He was replaced by Luther Williams. (See Custodians).

In June of 1988 the Words began to build a new home in Queen Anne. Upon its completion a housewarming was held on February 12, 1989.

A counting committee was appointed in 1989 to help the clerk, Earl Harrell, count and record contributions. The first members were Shirley Penny, Pansy Elliott and Pattie Byrum, assistant. Currently Mary Grey Leary and Grace Byrum form this committee.

Again, Edenton Baptist Church was recognized for its continued support of the Cooperative Program. The church ranked 60th out of 3,400 churches in dollar amount given in 1990.

Two special things happened in 1990. Gary Stanley visited the church and community and was hired to become Youth/Education Director. Gary joined the staff in September 1990. (See Gary Stanley).

During the summer of 1990 Dr. Word suggested we move Prayer Meeting to the morning. A twenty minute service was held on Wednesday mornings at 7:30 A.M. A light breakfast of juice, coffee, milk and sweet rolls was served. It indeed became a special time for the 75 to 100 people who attended.

Dr. Word realized that the church would be 175 years old in March 1992 and suggested that a celebration be held. A committee was appointed to handle this. The church voted to give the committee an initial \$2,000.00 to prepare for the month-long celebration.

Former pastors and staff members as well as former members were invited to return and help celebrate.

The Anniversary Committee is indebted to the entire congregation for the cooperation you have given them.

As you have read this "scattered" history, I hope your memories have been stirred enough to make you thankful that you too had a part in Edenton Baptist church -- and that you will dedicate yourself anew to the cause of Christ and His Church. Pray the Anniversary Hymn ...

*God of grace and God of glory
On Thy people pour Thy power
Crown Thine ancient church's story
Bring her bud to glorious flower.
Grant us wisdom, Grant us courage
For the facing of this hour.*

*Set our feet on lofty places;
Gird our lives that they may be
Armoured with all Christ-like graces
In the fight to set men free.
Grant us wisdom, Grant us courage,
For the facing of this hour.*

Organizations

The Faithful

From the beginning, there have been many who have made a wonderful contribution to the ministry of our church.

We are indebted to those teachers, leaders, musicians and other servants of Christ who, through their commitment to faithfulness, have assured us of a great heritage.

Although it is impossible to know and list everyone, we are grateful to each for having put their hand to the plow and not looking back, but forward.



Baptist Men's Breakfast

Brotherhood

Baptist Men - RA's

Somewhere in the Associational minutes there was a reference to Mr. E.L. Wells being head of the Brotherhood. Whether this was just a reference to brotherhood as being the men of the church is not known, but as far as our

church is concerned the "Brotherhood", as we know it today, was organized in our church in 1965 with W.M. Chesson, Jr. as the first president and Edgar Earl Hollowell in charge of the Royal Ambassadors.

For many years it seems the Baptist Women were the only heralds of the mission work for Baptists. During these years, 1965 until now, there has been an awakening among Baptist Men of the fields of service around them. The Brotherhood is the parent organization and under this banner comes Baptist Men, Pioneers (teenage), and the RA's.

Edgar E. Hollowell was president in 1967, W.S. Long in 1971 and Joe Hollowell in 1979. H.E. Bunch was president from 1981-83 and T. Gene Nixon from 1983-1991. All these leaders have worked mighty hard to keep their group interested and working. They have held many breakfast meetings -- for years one each month. They even tried supper meetings. They have provided the leadership for RA's and gotten them involved in basketball, softball and track. Camping trips have been enjoyed at Camp Cale, Camp Caswell and the Outer Banks. RA and Father's banquets have been held and programs by the RA's presented at church.

These men have formed work teams and have gone to help build other churches and missions -- one at Topsail Beach. They helped with "fix-up" days at Camp Cale and Caswell. Each year at Christmas they distributed the food brought for White Christmas.

Royal Ambassadors

By the urging of Miss Ola Lea, "our" missionary to China, the WMU started a Royal Ambassador organization in 1927 and Mrs. T.E. Gardner was the first leader. Many followed her but records are not available. RA's were under the auspices of the WMU until the Baptist Men took over in 1965.



Miss Ola Lea

These young boys and young men have been faithful in their attendance at the regular time that all the mission groups meet. In 1984 the RA's met on Wednesday afternoons and Russell Bootwright and Bob Bachman took their Wednesday afternoons off to lead these boys. Later mission hours were moved to 7 o'clock and H.E. Bunch, Phil Tant, Louis Craddock, Graham Cox, and Gene Nixon gave leadership to this group. Currently the leadership is provided by Robbie Laughton, Steve Brown, Bill Vogedes, Bill Chesson, and Robert Keeter.

These boys study the mission programs, are involved in sports, go camping and have suppers with their Dads. They present programs to the church from time to time and visit the shut-ins and take them gifts. There are 7 in Pioneers and 27 in RA's.

B.Y.P.U. - B.T.U.

It is not known exactly when our church first had a B.Y.P.U. - Baptist Young People's Union. Our church minutes state that W.J. Berryman was president of BYPU in 1925, and the Associational minutes show that J.L. Chestnutt was our director in 1928.



*B.Y.P.U., April 1953 under the leadership of the late
Emma Bunch and Mildred Munden Satterfield.*

During the 30's we had our largest and most active BYPU led by such people as Mildred Munden (Satterfield), Emma White (Perkins), John M. Elliott, Bertha Holmes, Helen Wells, Walter Bond, Paul Holoman, Charlie W. Overman, Mrs. J.L. Chestnutt, and Mr. and Mrs. G.W. Lassiter. These are the names that were found in the minutes; and through the years there have been many others who struggled to keep the young, and yes, the older members interested in training.

Many who will read this history will recall the Sword Drills conducted by Mildred and Emma. They taught us where to find Scripture verses and made us memorize them. We are grateful to all who helped train us and gave us a love for the Bible. Associational names that will bring good memories are Addie Mae Cook and Herman Sawyer.

BYPU was changed to BTU -- Baptist Training Union -- about 1935, but we kept calling it BYPU. Later BTU became Church Training and presently is called Discipleship Training. We have not had an active program in this department since 1969. The youth programs have taken this place in our church.

The leaders of BYPU or BTU through the years were: J.L. Chestnutt; John M. Elliott, 1941-1955; C.W. Overman, 1956-1962; Fred Keeter, 1963; James E. Byrum, 1964; William Hollar, 1965; James C. Dail, 1967; and Jim Darnell, 1968.

In 1957 Mr. Carroll called a special meeting to begin a new emphasis in BTU with all age groups becoming active. The leaders selected were: Adult, Guy Hobbs and Jim Partin; Youth, Louise and Elbert Copeland and Corinne and Joe Thorud; Younger Youth, Lois Hook, Nora Lee Davenport, Ernest J. Ward, T.C. C. Cross, Jr. and Emogene Morgan.

In 1959-60 we had a very special group of young people, trained by Mildred Munden, who became proficient in Memory Verse Drills. They won many honors on the local, associational, and state level. These youth were: Sue Bunch, Jean Goodwin, Sandra Bunch, Pat Mooney, Ruth Overman, Ann Wells, Meg Wiggins, Betty Jo Webb, Eileen Tarkington, Johnetta White, Dickie Cobb, and Jim Partin, Jr. Some of these continued to win honors for three or four years.

Many think the hour -- late Sunday afternoon -- killed BTU. We don't want to admit it, but it may have been television.

The aim of BTU was "Training in church membership to prepare more effective, intelligent, cooperative service in every organization of the church." We could still use this training.

Many of us who were blessed with this early training are thankful and know this is mostly where we learned the books of the Bible, could find Scripture and learned to pray.



Dime Society meeting (left to right) front row; Mrs. H. B. Jones, Mrs. Sidney Smith and Mrs. Sam Taylor; back row; Mrs. W. D. Holmes, Mrs. Henry Goodwin, Mrs. J. H. Holmes, Mrs. O.C. Byrum and Mrs. Nandberry.

The Dime Society

The Dime Society was an organization in our church from 1879 until 1961. For 82 years the group contributed much to the building of the present church,

the remodeling, furnishing and repairs to our other churches, and the building of the old parsonage on West Queen Street.

The Dime Society was organized in February, 1879 in the home of Mr. and Mrs. A.T. Bush, and she became the first president. Miss Martha Garrett was the first secretary.

Dr. Robert Vandeventer was our pastor, and he suggested the women form the Dime Society. He knew if the church that was built after the fire in 1870 was ever to be finished, the women would have to get behind the endeavor. In 1875, there were no lights and no pews and inside finishing work was going slowly. The women became active and each pastor that followed Dr. Vandeventer depended greatly on the women to get things done. The pastors were members of this organization.

The Dime Society played a big part in the building of the parsonage and were responsible for the first Baptistry put in the church. When the present church was being built, the Dime Society paid \$500 for the plans, insisted on stone columns and paid for them as well as the stone trimmings. Mr. Olsson was paid \$300 to paint the ceiling trim in 1924, Edward (Poss) Wells held the stencil for Mr. Olsson the first time and Bill Wells helped in 1924. Through the years when the plastering had to be patched, the Dime Society raised the money to foot the bill. When repairs or improvements had to be made to the parsonage, the pastors, all of them, came to the Dime Society and they got it done -- most of the time paying for it.

Besides their ten cents a month, they raised money in the following ways: turkey and chicken salad plates sold, booths at the fair, sold silver polish, fed Rotarians at the armory at a party honoring John A. Holmes, had a birthday fund each anniversary (example -- 50 years old, bring 50 cents), measured their waists and paid five cents per inch (realized \$137), ate oranges and paid two cents per seed, had quilting parties and ice cream socials. In the 40's, they sold stationery and plates with the church's picture on them. In 1927, they sold refreshments at the Chowan River Bridge opening.

The Society was divided into circles and each circle would try to "out do" another circle in raising money. Perhaps Mrs. S.W. Taylor had the most unique way. Being the businesswoman that she was, she wrote many manufacturing companies and asked them for a donation. They responded generously; she even received a cook stove. These articles were auctioned and "Miss Lonie" had raised \$519.57. She and Mrs. H.C. Privott were always the big money raisers.

In 1930, the Dime Society presented a silver flower basket to the church in memory of two presidents -- Elizabeth Thompson Bush, 1879-1902, and Agnes Webb White, 1902-1922. Mary Garrett Forehand carried the vase, filled with white roses, and presented it to Mr. Wells and W.O. Elliott, senior deacon, thanked the Society on behalf of the church. This basket is on the table in the vestibule. Other presidents' names have been added.

The Society was responsible for the church grounds until 1947, for the upkeep of the cemetery until 1957, and paid to have the church cleaned. They had charge of White Christmas in the 20's and 30's. They were also responsible for putting flowers in the church until the WMU took this over. They planted trees in the cemetery and madinas that are still there today.

They helped the sick and sent many love offerings to the poor and needy. They gave to missions and the Leprosy Foundation. Expenses for Mr. Wells to go to the Southern Baptist Convention were paid by them; also license for Mr. Wells' car during the depression when the church wasn't able to meet all its bills.

They were instrumental in getting the clear deed for the parsonage and then begged the men to buy a new parsonage. The Alma Forehand property on North Broad Street was available for \$10,000, but the men said it was too far from the church. They also pushed for a kitchen -- as early as 1939 -- ordered forks with Octagon Soap wrappers. They bought a Hymn Board in 1933.

During the war, they helped to buy an American Flag and saved their money and bought defense bonds. They had a \$1,000 savings account. When Mr. Carroll came, they were in charge of the reception; and, when the South Wing was built, they gave \$500 to the Building Fund and furnished Mr. Carroll's study. For \$118, they bought a desk, a desk chair, a telephone stand, and an extra chair. With the approval of Mr. Carroll, they purchased a large pulpit Bible and raised money to have the railings put on the front steps.

As the church began to be responsible for many things these women had done, and as the members grew older, their responsibilities were not as great; so, their attention and interest went toward the hospital. They had a spelling match to raise money for the hospital. Along with the WMU, they furnished a room and helped buy Bibles for each room. Mrs. H.B. Jones, Mrs. J.J. Long, Mrs. W.M. Wilkins, and Mrs. J.L. Forehand were active in securing and framing Enola Smith's pictures for the hospital. In 1952, when a new curtain was needed

for the Baptistry, Mr. Carroll called on the Dime Society. They gave a Bible to Francis Chesson when he entered the ministry.

One of the first things they did back in the 1890's was buy an organ for the church. One of the last things they did was donate to the new organ fund. In 1960, they bought clothes for a Chilean girl who was in school at Mars Hill with Charlotte Leary (Small). She wrote the Dime Society for help.

Help is what the Dime Society was all about. They gave of their time and talents for many years. Records of the first 50 years (1929) show they had given \$14,110.92 to the church. As Mr. Wells put it, "We would not have the quality of church we have if the women hadn't insisted on having the best and been willing to pay for it."

An anniversary party was held each February for 81 years. These were held first at the home of Mr. and Mrs. A.T. Bush and at their deaths at the home of Mr. and Mrs. W.D. Holmes, Sr. "Miss Georgie" was treasurer for 23 years and was a loving, faithful member.

Cleo Gardner was elected historian in 1903 and kept records on which we still rely.

With the youngest member being 60 and with the church and WMU now doing the work for which the Dime Society was organized, they voted to dissolve in February, 1961. (The only living member known is Hazel Carter.)

The historian wrote:

*The names of the faithful are not here told
Up in heaven they're enrolled --
And when for us life's joys grow dim
May the Society gain new vim,
And fly to Him with outstretched wings
To seek from Him still greater things.
And may each member faithful be
'Till we in Heaven His face shall see...
When work is finished that we'd begun
And hear the blessed words -- "Well done."*

Presidents

Mrs. A.T. Bush, 1879-1902
Mrs. F.A. White, 1902-1922
Mrs. C.T. Hollowell, 1922-1928
Mrs. A.T. Bush II, 1928-1930
Mrs. T.E. Gardner, 1930-1936

Mrs. L.D. Bond, 1936-1940
Mrs. T.E. Gardner, 1940-1944
Mrs. H.B. Jones, 1944-1947
Mrs. J.L. Forehand, 1947-1961

Secretaries

Martha Garrett, 1879
Callie Woodard, 1880-1887
Mrs. R.F. Cheshire, 1887-1902
Mrs. E.S. Norman, 1902-1934

Emma Byrum Hobbs, 1934
Mrs. H.B. Jones, 1935-1936
Mrs. C.T. Doughtie, 1936-1961

Treasurers

Mrs. R.F. Cheshire, 1902-1928
Mrs. W.D. Holmes, 1928-1961

Music

It has been said, "Music is the second sermon of the church." This is certainly true in our church for music has always been a major part of our services and Baptists in general.

We have no records of what type music was sung, but the church has always had hymn books as some of the older ones have been found around the church -- even some with shaped notes.

In 1887 Prof. and Mrs. L.A. Williams moved to Edenton. Both were teachers. Mr. Williams was the principal of the Graded School and his wife was the music teacher. He became choir director and she was our organist. The music was so great that a pipe organ was purchased in 1889.

Records tell us that when the Rev. T.T. Martin held a second revival in 1912, he brought with him Mr. and Mrs. Schofield to lead the church music in a two-week revival. Those who remember this meeting said both of them had lovely solo voices.

Other references to music were that in 1914 Mary Williams was the pianist for Prayer Meeting and Claude Woodard was her assistant. Later that year Allie P. Gardner was named the assistant. In 1915 a Music Committee was appointed

composed of Lily W. Bond, Cleo G. Gardner, and Claude Woodard. They were instructed to get a sufficient number of hymn books and be responsible for getting someone to pump the organ. The church had purchased its first pipe organ in 1889 and young boys in the church volunteered to pump. T.W. Jones (Kid) used to tell about pumping the organ and then falling asleep during the sermon and having to be awoken by "Miss Lillie". It was amusing when he told it, but not so when it happened. His mother, "Miss Mag," really "got on him" he said.

In 1917 minutes show that there was no one to pump the organ and there was general lack of interest in singing in the choir. The church hired Clarence White, Jr. to pump the organ for \$2 a month. It was also thought that new hymn books might help so Charles H. Wood was added to the Music Committee and the church purchased the New Baptist Praise Book for 90 cents each which had a half leather binder. Also, in November, 1918, the Music Committee was instructed to increase the choir and get someone to train them. Miss Iva Pearson, local school music teacher, was hired at \$50 a month. She had a lovely solo voice and taught organ lessons.

The earliest known organist for our church was Claude Woodard (Norman) who played in the late 1890's and until we moved into the new church. Her assistants were Lillie White Bond and Cleo G. Gardner. Lillie Bond became our organist and Cleo Gardner her assistant. Mary Williams (Berryman), Allie Gardner (Forehand), and Sarah Privott (Spivey) were trained to play and they assisted ably for a few years. They would practice at the church and pay a boy five cents to pump for them or else they would pump for each other.



"Miss Claude"

When we moved into the new church, Miss Claude resigned as organist and Lillie and Cleo rotated at the console. A new pipe organ was purchased that was electrified and we no longer needed anyone to pump. But the Estey organ was not a great organ and one on the committee voted against its purchase. It gave trouble through the years and the church purchased a service policy for the organ which cost \$15 a month. It was used! The current Austin organ was purchased in 1953.

Mrs. Norman continued her interest in music; and even when she became totally deaf, she came to church because she could feel the vibration of the organ. She sat there and realized the organ bench needed a back; so, she had Gurney Hobbs erect one and had Paul Olsson stain it. Miss Claude also realized the pulpit had warped a little and the pulpit chairs were not even. She had this corrected by having the legs of the chairs built up. This was about 1943.

Our church has always had faithful choirs with good solo voices. Some of these soloists from the 20's, 30's and 40's are Lillian F. Byrum, Helen Holmes Elliott, Iva Pearson, Margaret Cates, Helen Hughes, and George Goodwin. Other longtime and faithful members of past choirs remembered by this writer are: Mrs. Bert White, Lena Jones, Edna Goodwin (Herring), Elsie Jones, Caroline Privott Swindell, Corie Bunch, Margaret Hollowell Coffey, Lydia and Jim Daniels, W.J. Berryman, Charlie H. Wood, J. Clarence Leary, Sr., John M. Elliott, T.W. Jones, Gurney Hobbs, Gus Hughes, and the George Lassiters -- "Babe and Boy." Some of these sang for thirty or forty years. All these years Agnes Chappell was our organist and the church has never had a more faithful servant. A tribute is made to Agnes in the Chapter "Tributes." She served from 1929-1970.



Helen Hughes

In 1937 one of the best things that ever happened to our music was Helen Goodwin Hughes (Mrs. M.A.) She became the Choir Director and for 28 years gave our church outstanding music. Her solo voice was lovely and she built up the choir and and is especially remembered for the Christmas music she put together. Helen also directed the choir in Easter Cantatas and this practice has continued through the years. Our church was filled, for we were the only ones presenting such music at that time. At Christmas, everyone waited for the singing of Silent Night with Helen's obligato. The church offered to pay Helen, but she refused, so was remembered at Christmas with a gift from the church. For many years the choir met in her home on East Queen Street on Thursday evening. Every Christmas Helen and Gus entertained the choir at their home with a delicious meal.

In 1937 we also had a Sunday School Orchestra. W.J. Daniels directed and led the Sunday School Assembly in singing. Those remembered as having played in the first orchestra are Kenneth Floars, Charlie Hollowell, George Lassiter, saxophones; Leon Leary and Carroll Boyce Sr. and Jr., trumpets; O.E. Duncan and Agnes Chappell, piano. Joining them in later years were George Alma Byrum, West Byrum Jr., Pauline and Shelton Moore Jr., Dee Skiles and Dan and Catherine Reaves. Margaret Harrell Floars played the piano with them in the forties. At one time the Sunday School officials thought we needed a bell to dismiss the classes. The minutes state: "No bell is needed, they can hear the orchestra all over church." The orchestra was great and is remembered as something very special. Kenneth Floars told Jim Hyatt that one day they played "The Saints Go Marching In." The orchestra was no more!



Agnes Chappell organist 1929 to 1972

The church purchased a hymnal in 1937 called the T.E.L. Hymnal, but they were used only a short time and were replaced with the Modern Hymnal which was used the longest period of time. Baptist Hymnals were purchased or given in memory of past members in 1956, 1976 and the current blue Baptist Hymnal in 1991.

In May, 1951, a committee was appointed to investigate the purchase of a new pipe organ. Earl G. Harrell was chairman and W.W. Byrum, J.L. Chestnutt, J.A. Curran, R.C. Holland and W.M. Wilkins were the committee. They found that a new organ would cost approximately \$17,500 installed. A vote was taken and five voted to buy the pipe organ and one voted to buy an electric organ. Repairs were made to the old Estey organ to the tune of \$2,750 and finally an order was given to the Austin Organ Co. of Hartford, Connecticut. Delivery was promised for the summer of 1952 but there was a delay. During this time, the chimes were ordered and it was finally installed in the spring of 1953. Revival was cancelled due to the installation. Total cost of the organ was near \$19,000.

While Helen Hughes was directing the Adult Choir, Lena Mason Leary worked with the girls and Charlie W. Overman with the boys ages 9-17. Later, Lena Leary led the entire Youth Choir with members numbering in the seventies. They were taken to the Statewide Choir Festivals. Lena remained their faithful leader assisted by Louise Pratt until Joe Gantt came in 1958 and instituted the graded choir system -- Cherub, Carol, and Concord. Our Youth Choir continued to participate in the festivals both associational and statewide.

Joe Gantt's work with the youth grew and a Crusader's Choir for boys was begun in 1959. New youth hymnals were purchased for the Junior and Intermediate Departments in 1963. The Youth Choirs disbanded for the summer. The Adult Choir never.

Charlie Overman organized a Men's Chorus in 1965, and they sang at the evening services from time to time. The Men's Chorus is now led by our Minister of Music, Jim Hyatt.

When Helen Hughes died suddenly in March of 1965, the church called Duard Murphy as our Minister of Music. Mr. Murphy continued the graded choirs and had choir mothers to help him keep order. The youth were carried to choir camps during the summer months. Mr. Murphy prepared the Adult Choir to present "Carol of Love" for Christmas, 1967; but, when he resigned, Earl G. Harrell stepped in to direct the Cantata. And Earl Harrell, for years, has "stepped in" to

help in many ways. Earl has been organist, assistant organist, interim choir director, and assistant choir director. It is impossible to put times or dates to his years of service to the music program of our church. He currently serves as assistant organist and assistant choir director. Earl is talented, willing, and most of all faithful. He can do it all.

In January of 1968, J. Clarence Leary, Sr. retired from the choir. He had sung faithfully for 43 years and was tenor soloist for many years. Charlie Overman, also a tenor soloist, retired in 1989 after serving 48 years. Both were honored by the choir for their years of devoted service.

This writer, who has been in the choir 51 years, will not attempt to recognize any more former choir members for surely someone would be left out. Clarence's and Charlie's long service was recognized in the bulletins and therefore we have a record.

In 1970, when the Grays came, the Music Department of our church greatly expanded. Mr. Gray arrived in December in time to narrate the Christmas Cantata, "The Saviour Has Come," conducted by Earl Harrell.

Mrs. Gray and Earl shared the responsibility for the music in 1971 until John Allums was hired in May, 1972. John directed the choir and Earl played the organ. Jan Allums accompanied on the piano. The Christmas Cantata for 1972 was "Joy to the World."

Mrs. Gray taught music and encouraged so many of our youth to go into music related vocations. In June of 1973, Michele Roberson, piano, and Walter Byrum, organ, gave a recital at the church. In October of 1973, Mary Sexton (Smith) returned from Elon College to become our church organist. That Christmas the Adult Choir sang "Christmas Oratorio". Allums conducted, accompanied by Mary Sexton and Earl Harrell. For Easter, 1974, the Adult Choir presented Stainer's "Crucifixion."

Mr. Allums resigned in May, 1974, and Mrs. Gray was asked to become interim music director. She refused to take a salary but was compensated later. When the Personnel Committee was unable to find a replacement, Mrs. Gray was hired fulltime and served until 1977 when Gerald and Jane Hamilton came.

During this time, the choirs grew musically as well as in size. The Youth Choirs toured and the church purchased two buses in which to transport them. Eulene Gray recognized talent and persuaded regular choir members to sing so-

los. She formed trios and quartets, reactivated the Men's Chorus then turned it over to Earl Harrell.

Under Eulene's leadership, we had Talent Nights and Singspiration, and many students from the school band would play their instruments and accompany the choirs. In April of 1976, Mrs. Gray organized and directed an instrumental ensemble. Frank Cox and David Copeland played their trumpets for us on many occasions. Mrs. Gray and Frank presented a piano-trumpet duet on hymns about the Cross. A singing and instrumental group was formed called "The Followers." This group performed over a period of ten years.

With the expertise of Eulene and Mary Sexton Smith, the choir was able to present extraordinary music and performed a dual cantata with Rocky Hock Church, directed by Anne McClure. The Adult Choir traveled to Scotland Neck to present "The Four Freedoms." Rocky Hock came and sang "I Love America" at our church in 1976.

One of the best presentations and by far the most liked was when the Adult Choir presented "Alleluia" in November, 1976. "Because He Lives" was the most remembered song.

When Dr. Gray resigned in December of 1978, Betty Garrick was hired as Music Director and Sondra Shoffner as Organist. Anne McClure directed the Youth Choir and Annette Partin accompanied. In 1978 they sang "The Joy of Christmas." In 1979 the Christmas Cantatas presented were "Breakfast in Galilee," and a "Night to Remember." The Adult Choir sang a favorite, "The Night of Miracles."

Jim Hyatt Jr. of Ahoskie was invited to play for us in January, 1979 and was called to be our Minister of Music. He began his work with us on February 15, 1979. Jim, like Earl, could do it all and he has now for 12 years. So much has been accomplished under his leadership. At Easter we sang "The Easter Story."

Anna Kay Manning was hired as our interim organist in May of 1980. Jim and Anna Kay continued to bring good music and also encouraged the youth. A group called "The Followers," which had formed when the Grays were here, continued to render their music and testimony. Jim saw that they received the equipment they needed to the tune of \$1,300. This equipment is still utilized by the church. "The Followers" disbanded in July, 1983 due to educational pressures.

Jim continued to bring many visiting choirs to our church. All were good but the outstanding one was composed of the choir directors from across our state called "The Singing Churchmen." They have performed for us twice. Other choirs visiting through the years have been various church choirs on tour and choirs from our colleges -- Chowan, Campbell, Gardner-Webb, Meredith and Wingate. Wake Forest visited in the mid-1800's.

Anna Kay Manning finished Campbell University and became our full-time organist in January, 1983. Anna Kay resigned to teach in Camden County Schools and to direct music at Corinth Baptist Church. Mary S. Smith returned in February of 1986 to become our organist.

Mary Sexton Smith (Mrs. Larry), Jim, and the Adult Choir combined to bring us such music as "Schubert's Mass in F," "Dawn of Redeeming Grace," "Jesus Lives Forever," "A Child Is Born," "Jesus of Nazareth," "And We Beheld His Glory," "Seven Last Words of Christ," "Unto Us A Child Is Born," "Hallelujah For The Cross," "Celebrate The Child." We all know we could not sing this caliber of music without an organist like Mary and a director like Jim. They are the best.

The choir had no robes for years. Members wore their regular clothes and the ladies wore their hats and furs. One day Helen Hughes called Corinne Thorud and they went up to the church and cut out vestments from white sheeting. These were made from a pattern like choir boys wear. Helen and Corinne stitched these up at home. When the choir appeared in these vestments, a gasp went up from the congregation. Of course, there were some members who did not approve. There was no air conditioning, so these light-weight robes were fine; but then we bought some heavy light grey ones. The Sunday we wore these for the first time, Helen had the choir sing "Put On Your Beautiful Garments, O Jerusalem." The choir got tickled. The grey ones were replaced with lighter weight black ones with white collars. When the church was painted blue, we had blue robes (1983), and since then gold ones replaced with the present beige ones. Most of these robes have been given in memory of loved ones. The choir is thankful for these robes. Children's robes were donated also.

The choir room, prior to the building of the wing in 1946, was in a small room off the south annex which now serves as an office for our Minister of Education. After the wing was built, the choir room was moved to the old part of the church directly behind the Sanctuary which was the old Junior Department.

Youth Choirs have been active for years in our church going on mission trips and singing. They joined in singing with the Rocky Hock Baptist Church Youth Choir (1982) "Welcome to the World." The Adult Choir has made guest appearances in neighboring towns and has sung at churches where our pastor was holding revivals. We were invited to sing at the Macedonia revival and have sung at Providence Baptist Church.

In 1986 Jim Hyatt conducted excerpts from Part I of the Messiah. Voices composing this choir were from all the churches in town which chose to participate. Mary Smith was at the console. Shelby and Otis Strother, Evelyn Smith, and Craig Laughton were the soloists.



1989 Adult Choir

Two other Christmas presentations have been outstanding -- one in 1988 and again in 1991. On December 11, 1988, Jim conducted a twenty-piece orchestra and the combined Adult and Youth Choirs in "And We Behold His Glory." In 1991 the Adult Choir, a string quartet, Mary Smith and Jim Hyatt, presented the Christmas part of Handel's Messiah. Due to illness in the choir, guest soloists were chosen: Melissa Bell, Jackie Mooney Adams (our own), Craig Laughton, and Jay Pierson. This quality music could not be presented without the leadership and talent of Jim Hyatt and Mary Smith.

It is dangerous to highlight those who have made a large contribution to the music program of our church. This writer will dare to name a few. Jo Ann and Ed Domb -- willing to sing each time they visit; The Mooney girls -- Brenda, Pat, and Jackie; The Norvell family, especially Beth who fills in anywhere, The Overman granddaughters, Casey and Emily; Lynn Cale (Bassett); The Cox's -- Betty, Graham, John, and Andrew; The McClures -- Anne and Don; Teresa and Walter Byrum; Evelyn Smith with her beautiful solo voice so willing to sing for weddings and funerals; Russell Baxley, tenor, whose voice lifts you off your seat; and the ever-willing present Men's Quartet, Alton Elmore, Earl Harrell, Jesse Harrell, and Gary Brower.

Present members of the Adult Choir who have remained so faithful for years are: Frances Allcox, Jackie Adams, Betty Cox, Pansy Elliott, Elizabeth Elmore, Artie Nixon, Jean Perry, Evelyn Smith, Brenda Spruill, Rebecca Wheeler, Anna Bass, Sue Bunch, Grace Byrum, Betsy Chesson, Annie Jolly, Ethel LaVoie, Anita Riddick, Barbara Rinehart, Corinne Thorud, Russ Baxley, John Brabble, Gary Brower, Gene Nixon, Johnny Owens, Jr., Wayland Byrum, Alton Elmore, Mike Griffin, Earl Harrell, Jesse Harrell, Boots Holland, Ben Rinehart, Sr., and Stanley Pratt. On the sick list are Elizabeth Flynn, Louise Pratt, Judy Flynn, Evelyn Keeter, and Lena Leary.

Another musical attraction for our church has been the outstanding presentations made by the Albemarle Choral Society and later the Edenton Choral Society. Dr. Clifford Bair directed the Albemarle Chorus beginning in 1964 and Shelby Strother has directed the Edenton Choral Society since 1974. Former members of our church who did solo work for these groups and were soloists in our church for many years are Nelle Perry Bunch, Ruth Phillips, and Sherry Jordan. Nelle's "O Holy Night" and Ruth's "The Holy City" were favorites and Sherry did most of the obligato work. These groups have favored us by using our church for their presentations until in 1991 the performance was moved to the Methodist Church which has a new organ and larger choir space.

The contributions of pianos and the Carillon have greatly enhanced our music program. The Carillon given to the church benefits the entire community.

The contribution of the music of our youth will be covered in the chapter on youth.

At the beginning it was stated, "Music is the second sermon of the church." This has been a long sermon. Our church loves "To make a joyful noise unto the Lord."

One of the many special things done to help commemorate our 175th Anniversary was the commissioning of an anthem to be used in the anniversary service. Gordon Young, one of America's best known and most successful composers, was selected to write such a piece. Dr. Young chose to use the "Old Hundredth Psalm Tune" (The Doxology) as the basis for this composition, entitled "His Blessings Flow." The piece is best described by Dr. Young as a "big praise sound." The church is indeed fortunate to have been able to secure the creative services of such an outstanding, internationally known artist. The work is inscribed to the Edenton Baptist Church and was published by Richmond Music Press.

Known Music Directors

L.A. Williams - 1887
Iva Pearson - 1918
Helen Goodwin Hughes - 1937-1965
Duard Murphy - 1965-1967
Earl G. Harrell - 1968-1971 (and all in between)
John Allums - 1972-1973
Eulene W. Gray - 1974-1976
Gerald Hamilton - 1977-1978
Betty Garrick - 1979
James H. Hyatt, Jr. - 1979-Present

Known Organists

Mrs. L.A. Williams - 1887
Claude Woodard Norman - 1890-1918
Lillie White Bond - 1918-1929 alternated with
Cleo G. Gardner - 1918-1929
Agnes Chappell - 1929-1970
Mary W. Berryman - Assistant
Earl G. Harrell - 1971-1973; 1981-1982
Mary Sexton (Smith) - June, 1973-January, 1977
Janie Mitchener Harrell - 1979
Jane Hamilton - 1977-1978
Sondra Shoffner - 1978
Anna Kay Manning Laughton - 1980; 1983-1985
Mary Sexton Smith - February, 1986-Present



Nursery 1992 (left to right) Leslie Alligood and "Miss Sherri"

Nursery

The first mention of a nursery at our church was in 1949-50. The post-war babies were being born and families were coming to church together. Mrs. Lonnie Bunch, with help from Emogene Morgan, kept the nursery. Emogene resigned and Mrs. Dan Carter (Hazel) joined the staff. There were so many babies that church members were asked to sign up to work one Sunday a year. For a while Betty Manning ran the nursery, but secretarial work increased and she had to give it up.

But 1964 it was decided a Nursery Coordinator was needed and Martha H. Britton was hired at \$20 a month. A committee was later appointed to work out all the details of this job. In October, 1966, there were so many babies that only the ages birth to three-year-olds could stay in the nursery; four- and five-year-olds would go to the church service.

Elizabeth Bunch Stallings became the coordinator at \$25 a month followed by Artie Nixon who was hired at \$2.30 an hour. Her assistants were Kathy Tant and Betty Ward. She was followed by Mary Louise Hollowell.

Through the years many others have served in the nursery, but the bulletins only revealed the following names: Carrie Coffield with Harriet Sawyer as coordinator, Pauline Kenney, Mrs. C.E. Small III (Sandy), 1981, Judy Flynn, 1982 (Pre-School), and Sherry Ellis, 1982 (Pre-School II).

These ladies were not just babysitters for the church hour but for any functions held at the church. They also planned activities for the older children and kept the nursery clean and decorated, and secured volunteers which included the fathers of the children as well as the mothers.

By 1983 the salary was raised to \$4,000 a year and it was still hard to keep a coordinator. Artie Nixon, Joan Perry, Kathy Tant, Nan Laughton, Lynn Partin, Katherine Goodwin Ward, Elaine Word Spruill, Karen Fleetwood, Darlene Batten, Janet Copeland Skinner, and Sherry Shaw Dowd are others who have served in the nursery whose names appeared in the bulletins. Currently, Sherry Dowd is the coordinator and doing a fine job.

Through the years there have been drives for toys and cribs and the church members have responded generously. We have also purchased new cribs as donated ones wore out.

The church is thankful to all who have served in the nursery and to all who have volunteered their time. Without their help our balconies would not be filled with young couples on Sunday mornings.



Nursery 1985



Bethany Sunday School Class

Senior Adults

The first mention of any activity for our Senior Adults was in December, 1971, when the Bethany Sunday School Class decided to forego drawing names and, instead, have a dinner for the older folk in our church who might not be invited to a Christmas party or were no longer able to attend church regularly. This proved so popular that it was repeated in 1972, but it became so popular that all wanted to come and the Fellowship Hall was not large enough to hold the crowd.

In 1973, with encouragement from the Grays, the Bethany Class took the Seniors on a trip to Chapel Hill to the Morehead Planetarium to see the Bethlehem Skies. We had a busload and had to take cars as well.

On May 21, 1972, we had Senior Adult Day in our church. In December, 1974, the Bethany and the Laura Harrell Classes held Open House in the Fellowship Hall for all those in our church over 65 years of age. As they entered the hall, their ages were put up on the chalkboard and added up. The total number is not remembered, but this was fun and they didn't mind.

The Baptist Young Women took them on a trip to the Christmas Shop in Manteo in 1976. They held a spring luncheon in 1977 and in October of 1977 a new Senior Adult Group was organized. They would meet monthly. At this

time, Margaret Byrum Goodwin, "Miss Mag," was recognized as our oldest living member; and her picture appeared in our bulletin with Mr. Gray.

In 1978, when they were one year old, the JOY Club went to Military Circle on a shopping tour. They also went to other malls in Norfolk and Greenville and visited the Coleman Nursery in Portsmouth. Many trips were made to Camp Caraway, Wanchese, Nags Head, and to the Craftsman's Fair and Norfolk Botanical Gardens. Their meetings were interesting as they had programs by doctors and social workers. Lifeline, retirement, wills, and many other topics were covered in their meetings. They had refreshments at all meetings furnished by two or three members. They held covered dish lunches and Valentine parties. They loved to eat and all were good cooks -- men and women.

In 1982, they made decorations for the Christmas Tree. These were used several years and are still stored for future use.

The entire time Dr. Allen was here we had Senior Adult Day in our church, and they were recognized.

In 1978, a hymn survey was taken within their group and their favorite hymns were: (1) The Old Rugged Cross; (2) In the Garden; (3) How Great Thou Art; (4) Amazing Grace; and (5) Near the Cross.

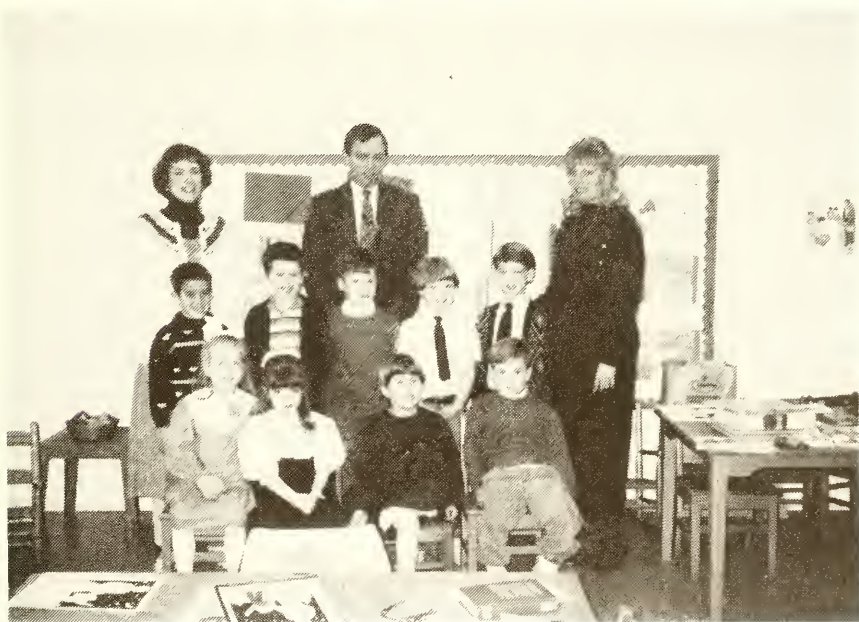
They were named the JOY Club (Jesus, Others and You), and were ably led by Artie Nixon and Jim Hyatt. As members became homebound and Artie went to work, the interest waned; and in 1991, Gary Stanley got the organization going again. They have taken several trips and urge others interested to join them.



Joy Club 1980



3 Year Old Sunday School Class 1992



4 & 5 Year Old Sunday School Class 1992



Children's I Sunday School Class 1992



Children's II Sunday School Class 1992



Children's III Sunday School Class 1992



Children's IV Sunday School Class 1992



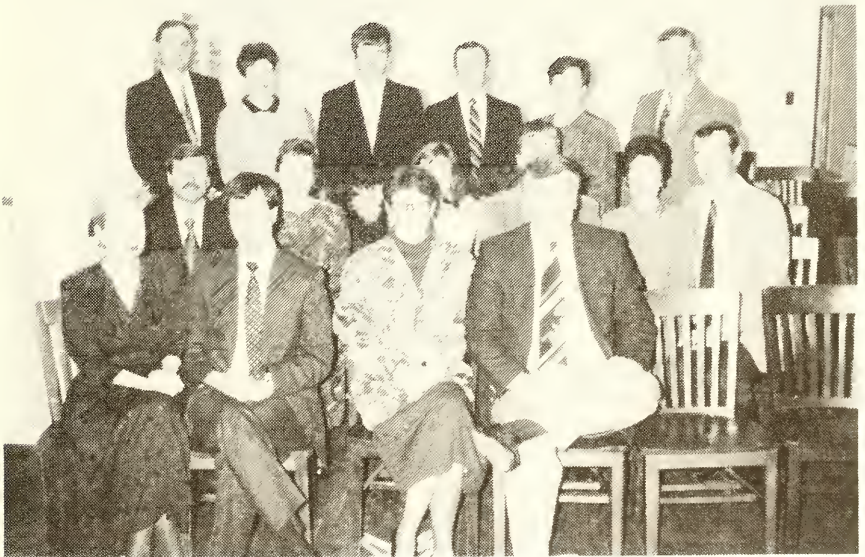
Youth I Sunday School Class 1992



Youth II Sunday School Class 1992



Mary/Martha Sunday School Class 1992



Gieseke Sunday School Class 1992



Keeter Sunday School Class 1992



Georgia Carroll Class



Stanley Sunday School Class 1992



Copeland Sunday School Class 1992



College / Career Sunday School Class 1992



Sunshine Sunday School Class 1992



Laura Harrell Sunday School Class 1992



Sunday School Officers 1992



Men's Bible Class



Fellowship Class

Sunday School

The earliest records found show that we had Sunday School in the early 1800's, and the Associational records show that Sunday Schools were called Sabbath Schools. The next records show that we had straightened out this technicality since Sabbath referred to the last day of the week for the Jews, and Sunday is the first day of the week for Christians.

The 1878 records show that there were 75 Sunday Schools in the Chowan Association with 593 officers and teachers and 3,478 scholars. Average attendance was 2,544 and there were 98 conversions. There were 4,500 volumes in our libraries and \$122.40 was contributed to the Sunday School Board. Out of the 75 Sunday School organizations, only 22 were open all twelve months. There were 13 churches with no Sunday School.

As far as can be ascertained, Edenton Baptist Church has always had a Sunday School and has always provided the best of literature for all the classes. The materials have been purchased by the church from the Sunday School Board in Nashville, Tennessee. Quarterlies are provided for all pupils of all ages; and teachers' materials, commentaries, and teachers' kits are provided by the church.

Many of you will recall your primary sheet with a picture and a Bible story and a Bible verse to be memorized, such as "Be Ye Kind" and "God is Love." But back in 1900, the literature for primaries was a small card with questions and answers; and a pupil was taught them by their parents so they would be prepared for their classes on Sunday. After the Saturday night bath, the Sunday School lesson was read and studied by the entire family.

To assure that all the family had the same lesson to study, our church used the International Lessons for years. These lessons were also published in the newspapers and other denominations used these same lessons. Years later, the Sunday School Board made available other units of study such as Life and Work. Our classes were given the option of choosing whichever they liked, but the Sunday School officials of our church agreed that it would be best if all classes used the same study; and today we use the Life and Work.

In earliest remembrances, Sunday School classes were held in the annex of the old church. There was an infant department, really primary, and the ages were from six to nine years. Cleo Garrett taught these little folk. Once when the church decided they should change the teachers for all departments, Mr. C.S. Vann said, "Leave Cleo where she is. No one can handle the little ones like she

can." It has been said she was like a mother hen with all her little chickens hovering around her. Later when Cleo Garrett became Mrs. T.E. Gardner, she still taught "all those little folk." They numbered 25 upward.

In the early 1900's, the nine- to twelve-year-olds were the Junior Department, and they met in the Amen Corner of the church. The Amen Corner was three or four short pews at the front of the church near the organ. Earliest known teacher of this class was Lala Rose, whose father was the minister at Rocky Hock Church.

The Intermediates, 16-18, met in the balcony of the 1890 church, and the class was taught by Miss Claude Woodard who later became Mrs. E.S. Norman. W.J. Berryman taught the women and C.S. Vann taught the men's class. Later, when the annex was torn off so that the present church could be constructed, the adult classes met in the Sanctuary -- the women in the front and the men in the back.

Where to meet has always been a problem for the Sunday School because the size of a class varies from year to year, so classes are asked to move.

When Mr. Carroll came in 1946 and our Sunday School was growing, an educational wing was built on the south end of the church; and the Men's Bible Class had their own big room, which also doubled as our Fellowship Hall. The Men's Class had 80 to 100 members. Each year they would have their picture taken on the front steps of the church. This class was later named the Lloyd E. Griffin Sunday School Class after Mr. Griffin, who started teaching this class in February, 1923, and taught until 1984. The class moved back to the Sanctuary in 1956 to make room for an office and a nursery.

The Men's Class set the stage for Sunday School attendance. If they had a large number present, then so did the rest of the Sunday School. Through the years this class did outstanding work, especially with aid to those in need and "adopting" twins from the orphanage. Each year in the fall these two young boys would visit this class and be given gifts by the members.

For many years, and no one is sure exactly how many, the L.E. Griffin Class has held an annual fish fry for the adults and Sunday School teachers of the church. In recent years the invitation has been extended to families and to the Methodists and Presbyterians who, in turn, have invited our members to breakfasts at their churches. This has become a highlight in the Sunday School year. The men of the class do all the work; and, during the early years, the women

brought the cornbread, but now the men do it all and the women prepare the desserts. These fish fries are well attended. For a few years, entertainment was provided by a quartet of men.

In the church built in 1916, there was an ell directly behind the Sanctuary. The Primary Department was upstairs -- ages infant through eight, the Junior Department was downstairs, and ages nine through twelve met there. After assembly, the classes would divide and curtains were pulled to separate the classes.

In this department was a low stage where plays or programs were presented. At one time on the large wall behind the stage was a painting by Paul Olsson. It was "Christ Before Pilate." This remained for many years and was removed, or damaged beyond use, when the building was renovated when the first educational wing was added on the south. No one knows whatever happened to this painting, but those of you in the Junior Department will remember it well.

There is no way we can ever single out all the teachers who made an impact in our Sunday Schools; but in the Primary Department the eight-year-old girls were taught for years by Mrs. John L. Forehand, and Mrs. A.T. Bush taught the eight-year-old boys. You did not leave these classes until you knew the Books of the Bible and a shortened version of the Ten Commandments and the Beatitudes and many Key Bible verses.

Another teacher dearly loved by her students was Laura Etheridge Harrell (Mrs. George). Following is an excerpt from the October 15, 1967 bulletin concerning "Miss Laura."

After 45 years of teaching in our Sunday School, Mrs. Laura Harrell has retired. "Miss Laura," as she was affectionately known, has taught the same age group -- 12-year-old girls -- continuously since 1922. She has taught both large and small classes, many members of which are still vivid in her mind. When asked what her most interesting experience had been during 45 years, she answered: "Although many pupils came into my class as non-church members, almost never did a pupil promote to another class who had not made a profession of faith and was baptized." This record of loyalty, conscientiousness, and spiritual fruition is one each one of us should emulate.

Another longtime and faithful teacher was W.J. Berryman who taught men's and women's classes for many, many years. Mr. Berryman was a Bible scholar and many times held Prayer meeting in the absence of the minister and also filled pulpits in many churches in our county and association.

Mrs. W.J. Berryman (Miss Mary) taught what was once the Young Women's Bible Class. Miss Mary is also a Bible scholar, and, at this writing, is still teaching the Bible in a WMU group. She retired from teaching a class some years back due to poor health. This Women's Bible Class has been active all these years; and recently, when we had such a cold winter and the temperature was in the 20's, 12 of the 16 members were in attendance. For many years they have held an annual dinner or luncheon and invited the staff of the church as their guests. Would that all the classes were this faithful.

The bulletins show that through the years there have been all sorts of programs to promote attendance in Sunday School. In the earlier days a Sunday School banner was presented in each department to the classes with the highest average attendance. In recent years, when Bob Crisp was here, an awards banquet was held.

The Sunday School Department sponsors each year in August our Ice Cream Social. This is held following church and homemade ice cream and cakes are provided by the members. This is a highlight for all.

Training for Sunday School teachers has been provided throughout the life of our church. For many years W.J. Berryman had a class for teachers on Friday evening. This meeting was held at the church until it became too expensive to heat the building and Mr. Berryman's health began to fade, so he held the classes at his home. When he could no longer teach, John M. Elliott continued the classes; but, by this time, so few attended that the class was discontinued. The Sunday School organization continued to provide teacher training throughout the year both in the church and on the associational level. Even video tapes of the lessons were provided for a year or two.

High Attendance Sundays have been promoted through the years. In the 60's, we had our highest attendance ever in Sunday School. In 1965, we had an average of 487 in Sunday School. It was also during the 60's that we had our largest church membership.

We have mentioned several departments of the Sunday School, and today we have all departments going strong.

We also conduct a class each Sunday at Britthaven Rest Home. This Class was begun in 1982 with Marion Cross, Mary Ann White, and Wayland Byrum as teachers. Others have substituted, but these three have served faithfully for

years. The Sunshine Class visits one Sunday a month at the Skilled Care Unit of our hospital. The Young Adult Department grows each year.

No other classes are singled out here, but all serve the church and community in their own way. We are indeed fortunate to have had an active and vital Sunday School throughout the years and many, many faithful and devoted teachers and officers.

These names listed are men who have served as our superintendents of Sunday School: T.L. Foxwell, 1856; J.T. Davis, 1878; Kenneth R. Pendleton, 1898; J.C. Kittrell, 1900; C.S. Vann, 1904; E.S. Norman, 1912; C.S. Vann, 1915-1917; J.M. Elliott, 1919; Thomas Cheers, 1920; A.T. Bush, 1922; Jasper L. Wiggins, 1925-26; Charles H. Wood, 1927; Roy E. Leary, 1928-1933; Charles H. Wood, 1934-36; Roy E. Leary, 1937-40; Carey Bunch, 1941-45; Earl G. Harrell, 1946-53; M.A. Hughes, 1954; Jim P. Partin, 1955-56; Luther C. Parks, 1957; Jesse L. Harrell, 1958; West W. Byrum, Jr. 1959; Thomas C. Byrum, Jr., 1960; G. Medlin Belch, 1961; Warren Twiddy, 1962; Leonard C. Small, Sr., 1963; Lewis E. Leary, 1964; Elbert H. Copeland, 1965-66; Britton Byrum, 1967-68; Eugene Perry, 1969-1982; and Jesse L. Harrell, 1983-92.

They have served long and faithfully, and the church is indeed thankful for all their efforts.

Woman's Missionary Union

Exactly when the missionary effort started in the Edenton Baptist Church is not known. A cornerstone was laid in 1816 and the church constituted on March 28, 1817. When Luther Rice, "The Great Circuit Rider with God in His Breast," traveled 8,000 miles each year, up and down the eastern seaboard, he found Female Mite Societies and Children's Cent Societies in several of the churches in eastern North Carolina. One such organization, a Female Mite Society, existed in the Edenton Church. It is recorded in Hitherto, by Foy J. Farmer, that "women sold their eggs, butter, milk, fruit and garden produce to raise money to give to missions, missions being the salvation of the heathen in foreign lands."

This interest in missions continued in the life of our church because the women had a "keen sense of immeasurable value of Christ to the entire world." They met, they prayed, they gave and they wrote letters to the foreign missionaries. It is reported in early records that the Edenton Church was a constant and

benevolent supporter of missions through the years. The women were then, and are today, the backbone of missions in the church.

As far as our records show, the structured organization of WMU, as we know it, did not exist in our church until around 1903 or 1904. Prior to this date, the entire church was a part of the mission effort and met on Sunday afternoons. Roll was called and the church members walked to the front of the church and brought their mission offering. Contributions were made to the state, home, and foreign missions.

Following the organizing of the Chowan Association WMU at Rocky Hock in 1906, an "organized" society was started in this church; but the earliest records that have been found date back only to 1914. But, living members of the church who were present at Rocky Hock in 1906, remember the early days of our WMU. Our minister's wife, Mrs. C.A.G. Thomas, organized us, and Mrs. F.A. White (Agnes, known as "Miss Aggie") was the first president. She was a strong and capable leader and served until 1917. Other early leaders were: Mrs. A.T. Bush, Mrs. H.C. Privott, and Mrs. Walter S. White.

Activities, aside from the prayer and monetary support of missionaries, were a Personal Help Committee, which became Personal Service in 1915. The Louisville Training School was supported and a State Mission and Thanks Offering taken. We were using the Standard of Excellence in 1914.

In 1915, Miss Sophia Lanneau, a missionary to China, visited our church, and so inspired the women that they decided to meet twice a month in order to pray and study more about missions. This practice is still followed in 1992. We have a General Meeting and group meetings each month. Our youth organizations have always met each week.

The plans listed for 1916 included Bible Study, Systematic Giving, Organized Personal Service and Individual Effort -- not unlike the program that is followed today. Also, in 1916, we gave five cents per member to the Chowan Associational WMU Fund. Today this figure is \$1 per member.

Mrs. E.J. Griffin became our second president in 1917. She was a great organizer and helped to start many groups in all sections of our town. She, too, was a capable leader who loved her Lord, her church and missions. She was still helping to get young women interested in missions as late as 1946-47 when she started a new missions group in a post-war development. One of her quotes from

the minutes read, "We do our best and contribute all we can that in the turmoil and upstir of all the world, God's cause may be first."

During the war years, the women of the church knitted sweaters for the soldiers and wrote letters. Our first box of clothes to the orphanage was in 1917. This practice was continued until the state cancelled this program.

Our present church was completed in 1918, and we invited the State WMU to meet with us in 1919. The women opened their homes as did the other women of the town to our delegates, which numbered 168. The minutes show that the deacons gave the women \$15 with which to purchase post cards. Our state president was Mrs. W.N. Jones (Sallie Bailey), who was born while her father was pastor of the church.

Our minutes show that in 1919, the Yeopim Church came to the Mission Study at our church. We have observed all the Mission Studies through the years. We now hold these studies with the seven other Baptist Churches in our County. The first book studied was Stewardship in Missions.

Personal Service has been such a vital part of our WMU. This later became Community Missions, then Mission Action and now Mission Action and Personal Witnessing. (Perhaps we have done more personal service than personal witnessing.) All those in our church, and many without, have been served through Mission Action. Our work with migrants, and the nursing homes and jails has been our strong points. We have supported the mission trips that our young folk have taken, and in the past years the going of our adults to West Virginia. We correspond with the missionaries now active in the fields and have done so for many years.

In 1925, Miss Ola Lea went to China as a missionary. She was "our missionary" as our church supported her until the SBC discontinued this practice. The love for foreign missions deepened through our association with Miss Lea. She visited our church when she came home on furlough. Our other associations with "real live" missionaries have been with Mattie Macon Norman, Judy Daniels, Ralph and Rosalind Harrell and Charles and Mary Swanner, now serving in Uruguay.

Our earliest youth organization was Sunbeams. The first leader was Mrs. T.E. Gardner. She held this leadership role for many years, and many today who are still active in WMU remember those days in the Sunbeam Band, and of how they earned money to give to missions. In 1919, they gave \$100 to State Mis-



Sunbeams - Mrs. Cleo Gardner, leader.

sions. Since there were no other youth groups, there were as many as 40 or 50 in Sunbeams. Our Y.W.A. was organized in 1919 by Mrs. E.J. Griffin. We already had G.A.'s (1914), and R.A.'s were organized in our church in 1927, and the leader was Mrs. T.E. Gardner. Miss Lea had urged us to be Royal Ambassadors. We have had many faithful youth leaders through the years, but none so faithful as Mrs. Gene Nixon (Artie), who also has served on the associational level. A program given in 1927 was on, "Thy Master calleth for thee -- not your money -- but for thee." These women, who served our youth, have truly given of themselves to lead our young folk to know the Lord and to love missions. Today, the men assist the women sometimes, and we have a large participation each Wednesday. The workers are legion.

The WMU has always observed the Weeks-of-Prayer and led the church to become involved also. In 1920, a Dr. Blackwell held a revival in our church, and so moved the church that the week-of-prayer was extended to a second week. Our pastors have always supported the WMU, and have led us in the cause of missions. It was while R.N. Carroll was our pastor that the church increased its giving to the Cooperative Program. Under the pastorate of Dr. Robert E. Gray, our youth made mission trips to Arizona for two years and a group of five youth returned for a third visit. (Other mission trips are covered in the report on Youth.)

Some of the Associational Minutes were read and it was found that many women of the church had been leaders in the association. Mrs. C.T. Doughtie (Della) was the one in our church to hold just about every office in the association.

Those from our church serving as Associational WMU officers have been:

Presidents

Mrs. T.W. Gardner, 1924

Mrs. C.T. Doughtie, 1942-1944

Mrs. J.L. Chestnutt, 1963-1965

Vice-Presidents

Mrs. T.E. Gardner, 1912-1913

Mrs. J.L. Chestnutt, 1966-1968

Mrs. L.D. Bond, 1926-1929

Mrs. J.M. Thorud, 1972-1976

Secretary-Treasurer

Mrs. C.T. Doughtie, 1938-1941

Mrs. Warren Twiddy, 1972-1976

Countless women have served as chairmen of committees. The Chowan Associational WMU met with our church in 1934, 1942, 1965, and 1985.

Locally, we have had good leaders, and one who served us for a long time and who instilled the love of missions in those of us who serve today is Mrs. Jesse W. White. She served from 1941-1954 and 1957-1960. She not only led WMU, but led our women to prepare all meals that were served at the church. The WMU was responsible for the church flowers for too many years to number. Under "Miss Cornelia's" leadership, the grounds and the nursery were part of WMU. Nowadays, it takes many committees to do what Mrs. White led the women to do in the 40's and 50's.

Most of the work of WMU is done in the trenches; and our "trenches" are our Baptist Women's Groups, Baptist Young Women, Acteens, Girls in Action, and Mission Friends. The names are too many to print but what they do touches so many lives.

The Baptist Women's Groups are: Anne Bagby; R.T. Bryan; Georgia Carroll; Helen Hughes; Ola Lea; H.H. McMillan; Lottie Moon; Mary Powell; E.L. Wells; and Cornelia White. Mrs. Earl L. White (Mary Ann) is their leader.

Mrs. J.M. Thorud (Corinne) followed Cornelia White as WMU Director and later led Baptist Women for approximately 25 years. Corinne served on the State WMU Executive Board 1978-1980, the WMU Centennial Committee 1982-1986, and State Historical Committee 1987-1990.

Known Presidents

Mrs. F.A. White	Mrs. Haywood Bunch	Mrs. Robert E. Gray
Mrs. E.J. Griffin	Mrs. J.W. White	Mrs. E.N. Manning
Mrs. E.L. Wells	Mrs. J.M. Thorud	Mrs. J.L. Chestnutt
Mrs. C.T. Hollowell	Mrs. E.L. Hollowell	Mrs. J. Paul Bass
Mrs. T.E. Gardner	Mrs. L.E. Davenport	Mrs. J.P. Partin
Mrs. J.S. Davis	Mrs. E. Morris Small, Sr.	Mrs. J.R. Baxley
Mrs. C.T. Hollowell	Mrs. C.C. Walters	Mrs. Robert Kelly
Mrs. J. Frank White	Mrs. J.P. Partin	Mrs. Gene Nixon
Mrs. R.B. Hollowell	Mrs. Marvin Barham	Mrs. J.M. Thorud
Mrs. J.W. White	Mrs. Frances Marshbourne	Mrs. Larry Smith
Mrs. C.W. Overman	Mrs. J.M. Thorud	

Known Secretaries: Mrs. H.L. Story, Mrs. A.T. Bush, Mrs. Claude Perry, Mrs. C.T. Hollowell, Mrs. D.M. Reaves, Mrs. Paul Holoman, Mrs. E.W. Bond, Mrs. C.T. Doughtie, Mrs. John M. Elliott, and Mrs. J.C. Parks.

Known Treasurers: Mrs. E.L. Hollowell, Mrs. Albert G. Byrum, Mrs. Leonard Small, Sr., Mrs. C.W. Overman (Complete records were not available).

The youth groups meet weekly and are led by dedicated leaders. Approximately 100 are involved in missions and music ministry.

The G.A.'s and Acteens have a Coronation Service when the girls have completed certain stages of the Forward Steps. Many of these services have been outstanding through the years. The girls have gone on to be our WMU leaders today. Baptist Young women are growing in WMU endeavor.

We have grown through the years, numerically and spiritually. This is due to the fact that the women of the church have loved their Lord. In some early minutes, it is recorded that Lillie White (Bond), daughter of our first president, sang a song entitled "We Would See Jesus." How appropriate! For that truly has been the theme of WMU in our church...showing Jesus to the lost. We cannot call the roll, but to be a member of WMU means that everyone, today and through the years, has been a vital part in carrying on its work. Many years of devoted service in time, talents, prayers and personal effort are dedicated to the glory of god as we look to Him for greater achievements in the years to come. For truly, we are "Laborers together with God."



1986 G.A.s & R.A.s celebrating W.M.U. 100th Anniversary

Youth

Organizations for the youth up until Joe Gantt was called in 1958 were BYPU and the mission organizations, Sunbeams, GA's and YWA and choirs.

When Joe Gantt came, he began planned activities and programs for our youth.

Bibles were given to high school graduates for the first time in 1961, and the church mailed each college student a bulletin every week. In the 80's and 90's the names of college students were put in the bulletin so members could write them.

When Dr. Gray came in 1970,, more emphasis was put on the youth. We had "Youth Day" March 21, 1971. Walter Byrum and David Hollowell had a major part.

During the 70's, programs were given by SBI agent Bill Godley on drugs. Charles Petty, Christian Life Commission, spoke on Christian Behavior, and Betsy Harrell on her trip to the Holy Land. A film on "Occult" was shown and youth taken to the Youth Evangelism Conference in Greensboro.

In 1974, we had a Youth Revival -- their very own. Our church invited, for several years, the SBC Youth Evangelism Teams to hold summer revivals in our church. Steve Stout, David Crockett, and Susan Faulk led our youth in 1974. David Cox, Jami Jenkins, Ron Glover, Dana Warren, Christie Dorman, Travis Tobin, Cynthia Phillips, and Curt Allison led us other years.

Albert Long visited our town several times with "Happening" and our church participated. This was a week of services in the Swain Auditorium for all the youth of the county. Outstanding musicians from New York accompanied Mr. Long.

The youth wanted to make money so they offered three services: cake sale, babysitting, and spring cleaning. Bessie Perry headed the cake sales; Ruth Phillips, babysitting; and Billy Stallings, the spring cleaning. They sold candles, had car washes, and sold prints of the church. In 1976 they had a Walk-A-Thon and Rock-A-Thons. In 1977 they cleared \$1,500 on a barbecue dinner.

In 1975, 1976, and 1977 mission trips were made to Indian reservations in Arizona. (Reported elsewhere in this history). Other mission trips have been to

Harrisburg, Pennsylvania; Myrtle Beach, South Carolina; Sumter, South Carolina (Zeigler's church); Disney World, Florida; Baltimore, Maryland; Circus Tent, Nags Head; and NASA. These trips have required much work from our staff and full cooperation of parents and youth.

All mission work with our youth was not spent on trips away from Edenton. In July, 1977, Backyard Bible Schools were held in four locations in our town: Westover, Cape Colony, Cabarrus Street, and Albemarle Court. Marion Zeigler had planned an "Edenton Coffee House" in a tent next to the Municipal Building. When Zeigler resigned, Dr. Gray took over and for a week, beginning June 30, 1978, the youth participated in good, clean entertainment. Our youth were vitally concerned about the spiritual life of their peers.

We had a Youth Council, and they helped make plans. All was not work. They have had fun trips and fun things to do like lock-ins, after-game socials in homes and at church, circus, Carowinds, skating, Busch Gardens, Wake Forest basketball games, Bill Gaither Trio Concert, water skiing, New Year's Eve parties at the church, and pool parties with the Carroll Evans's and J.M. Parrishes.

The youth have not just thought of themselves. On many occasions they have held fish fries and other money-making projects to raise money for migrants; Heart and Cancer Associations; for individuals with health problems (\$1,400); and participated in a basketball game ("Oldies Against Young'uns") and raised \$327 for World Hunger.

Three newsletters for youth have been printed: Preschool Monthly, Christ's Beacon Youth IV, and "We'll Think About A Name Later." These were mailed out to the youth.

In 1982, Day Camps were held for the real young and Bible stories and crafts were taught. The two- and three-year-olds were accompanied by volunteers and brought our worship services for the first 15 minutes. They were then returned to the Nursery.

Prime Time was established for the older youth and meets on Sunday evening. They have been led by Music and Youth Directors, parents, and pastors. Parents have provided the snack suppers.

The church recognizes the youth by having two church services each year -- one in March and Student Night in December. They are capable and willing.

The college students, directed by Mrs. Gray, presented the drama "Amazing Grace" in August, 1976. This was the story of John Newton. Those having principal parts were: Debbie Burroughs, Walter Byrum, Bill Chesson, Janet Copeland, Rod Cross, Betsy Harrell, Nelle Manning, and Jason Weeks.

In the 80's, the thing to do was to go skiing, and our youth have had wonderful trips to the "slopes." The first was in 1984. Great fun was had as films and slides attest to. To help defray these expenses, the youth have worked hard preparing meals for the church: BBQ, chicken salad, fish, spaghetti, turkey, ham, collards, and pancakes. Yard sales have been held in the parking lot. They have sold T-shirts.

Parents remain a vital part of the work done with our youth. Excellent leadership has been provided by our staff. Willie Spruill for years was chief cook and even bus driver.

The church has supported the youth program with finances and buses -- not always dependable. The biggest bus was worn out in 1983 and was disposed of. It was 17 years old, and it would cost \$3,000 to repair it. It was sold for \$400. Another bus, holding 38 to 40 passengers, was purchased from the State Motor Pool for \$2,500. It had 14,000 miles on it.

It has not been just in recent years that our church has shown concern for the youth. Our main concern still should be the spiritual development of our youth. This message, by a historian in 1912, is good advice for our youth and for those parents who can set an example: "Let us, who have our school days behind, take out the ever new textbook - The Bible - for there is no grander literature than that of the Bible. Take the 12th Chapter of Romans for your lesson and there will be no mis-spent days, no lagging in work, no demerits, but a golden report at the end of our school session."

Special Reports

Bible Study Hour -- January Bible Study

Bible Study Hour was held at our church every Friday night for many years and the first we have record of, or that anyone can remember, was taught by W. J. Berryman. Mr. Berryman taught the Sunday School Bible lesson for the teachers. Some called it "Teacher's Meeting." In 1957 this study was moved to the home of Mr. Berryman due to the small number who attended and due to Mr. Berryman's illness at that time. When he had to give this teaching up, John M. Elliott tried to keep it going and did so for several years. But in February 1963 the class was abandoned due again to small attendance. Only three people were interested.

It was in 1963 that the church began to have January Bible Study and this continues in our church today. We have had outside preachers come and teach for us. They were Dr. Nathan Brooks in 1971 and Dr. Brightie White in 1975. Our pastors or staff members have taught the other times. The church makes the study books available and the teachings are meaningful.

When Bob Crisp was our associate pastor, the Sunday School lessons were ordered on tape and special times were set up for teachers to come and view the lessons. This practice lasted only a year again due to lack of attendance.

Gary Stanley taught Isaiah in January of 1992.

Chowan Baptist Association 1806 - Present

The Chowan Baptist Association began in 1806 and the Association met with the Edenton Baptists in 1814 -- three years before our church was constituted. There were 23 churches in the Association; and they met with us again in 1860, 1891, 1904, 1941, 1949, 1967, 1981, and 1991.

The earliest moderator from our church was W. J. Berryman in 1921-1922, 1924-1928. Dr. Robert Gray served as moderator in 1975 and 1976 and Dr. John Allen in 1983 and 1984. Mr. Berryman also served as an assistant clerk. John M. Elliott, J. A. Curran, and Earl G. Harrell have served as treasurer.

Delegates, later called messengers, attended almost every year. They are too numerous to mention except Mrs. L. D. Bond (Lillie) was the first woman appointed as a delegate in 1923.

Many from our church, men and women, have served on various committees. In 1967, the attendance at Associational Meeting was large -- about 750 on the first day and 500 on the second day. We wondered how we would feed them. Mr. Carroll showed us how.

At the close of the service on a Sunday morning, Mr. Carroll took charge. "We need 19 hams -- who will give and cook a ham?" that took only a few minutes. He followed through with the entire menu which had been planned by Cornelia White and her committee from the WMU.

The women cooked and prepared all the food for two days. The menu was ham, chicken (fried and baked), green beans, potato salad, candied yams, cinnamon apples, deviled eggs, chicken salad, homemade rolls, and all sorts of dessert. We had only one wing at that time. Where they ate, no one knows; we were fixing food. The food was served on silver platters. We were never able to match this endeavor.

Today we have a much easier plan, and the messengers can be served and finished in less than an hour. In 1991, with Boots and Tom Holland as chairman, a delicious meal of roast beef with all the trimmings was served at the American Legion Building. We planned for 300.

The Associational office was in Edenton for many years, but in 1990 moved to Hertford. Luther Parks served on the building committee and we donated several times to this construction. The church makes a generous contribution each year to the Association.

Church Clerks

Church clerks keep all the records of the church and serve as treasurer. They send quarterly statements to the memberships. There is a tremendous amount of work connected with this position and it requires an entire room in the home of the treasurer to house the records and files. He is also responsible for completing the Associational Letter and sending records to the State Baptist Convention. He handles all requests for those wishing to move their letters to other churches.

In 1982, when Charlie Swanner resigned, it was suggested by him that a counting committee be selected to help the treasurer. The church voted to do this, but the motion was rescinded. The duties continued to increase; so, in 1989 the deacons recommended and the church voted to have the deacons recommend two members to serve with the treasurer and form a Counting Committee. They were to be "trustworthy and able to keep in confidence the finances and physical contributions to the church." The terms were to rotate in three years. Those chosen were Pansy Elliott and Shirley Penny with Pattie S. Byrum as alternate. Mary Grey Leary and Grace Byrum are serving 1991-1992.

Known Church Clerks

1833.....	Edmund Hoskins	1917.....	Thomas Cheers
1869.....	W. E. Bond	1919-1920.....	J. L. Wiggins
	J. Rogerson	1922.....	R. C. Holland
1873.....	J. H. Garrett	1925.....	N. K. Rowell
1883.....	S. B. Vixon	1926.....	Mrs. R. F. Cheshire
1889.....	W. M. Bond	1927-1932.....	N. K. Rowell
1896.....	E. S. Norman	1934-1953.....	Charles H. Wood
1906.....	J. E. Twine	1954-1971.....	J. A. Curran
1909.....	T. P. Byrum	1972-1982.....	Charlie W. Swanner
1913	A. S. Ward	1983-1992.....	Earl G. Harrell

Cooperative Program

The Cooperative Program was started by Southern Baptist in 1925 the idea being that we could pool our resources and thus have a more outreaching mission program. Mr. Wells was of the old school and thought a local church could and should handle their own monies. Some years we sent a little, like \$12.85, and other years we sent nothing. Our church still supported all the mission causes but sent it directly to the colleges and orphanages and support our own Miss Ola Lea on the mission field in China.

When Mr. Carroll came, the very first year (August 1946) he asked that the church consider giving 10% of its undesignated money to the Cooperative Program. The church voted to do this and through the years this percentage was raised to 15% in 1953, 22% in 1955, 25% in 1957, and 27-1/2% in 1958. The percentage continued to be raised until in 1984 we were sending 30-1/2% to the Cooperative Program. We ranked anywhere from sixth to twenty-fifth in our

giving among the 3,400 churches in North Carolina. In 1984 we gave \$73,271.99.

In 1985 the church voted to give only 20% which still is more than most churches give. We were recognized in 1990-91 as one of the top 125 churches in our giving.

All available records were checked, and our church, since 1858, (some year's records missing) has given \$3,490,710 to mission causes. To the Cooperative Program we have given since 1925 \$1,465,501. All other mission causes \$2,025,209. These figures do not include what we have done locally.

Custodians - Sextons

Way back -- waaay back the person who kept the church clean and presentable was called a sexton. Our old minutes show that some years we hired a janitor and a deacon was named sexton and oversaw that the work was done. In 1915 a sexton was paid \$10 a month. Today, it is usually the chairman of the Building and Grounds Committee that oversees the work done by our custodians.

The earliest name found as a custodian was Ed Phelps followed by Joe Williams and Jim Phelps. This was about 1918-20. In the twenties and thirties Sam Moore (1933) and John M. Harrell were our sextons and in 1944 E. W. Holley was our janitor. In 1953 Walter Harris was hired for \$165 a month and George Foxwell was his substitute. Walter had a stroke and Jessie Austin was hired for \$140 a month but quickly raised to \$175. His wife, Geneva, assisted him and they made us a good team. Jessie had a stroke in 1972 and had to retire. Our church paid his house rent, \$10 a month, for twenty-six weeks.

In June 1972 Lee Coston was hired, and Lee did an excellent job in the church and especially on the church grounds. Geneva remained until she retired in December 1977. Tassie Nixon came to work for us in January of 1978 and is still an able assistant.

Lee served until he had a stroke in September 1989. He retired and the church took a love offering and had a reception for Lee and his family. Lee wrote a lovely note thanking us for "your deeds of kindness".

Luther Williams was hired on a trial basis for six months and following that period was hired as full-time custodian.

Our church has been most fortunate to have such kind and capable people so willing to "pick up" after us on Sunday and to keep our church and grounds presentable. We are thankful for them.

Deacons

What deacons are can be found in Acts 6:1-8 and I Timothy 3:8-12. Who our deacons were, and are, will be listed. Since we do not have complete records we have relied on memory and the records we do have.

Several years before we became a church we had men who looked after the affairs of the congregation. They were called protectors. These men were ordained the night before our church was constituted. Traditionally Baptist churches chose seven men because that is the number first selected in the bible. In our church they were chosen for life and we had seven. When Mr. Carroll came and more were needed the number of deacons was increased to fourteen and then to twenty-one.

As early as 1960 the deacons started talking about having a rotation system so more men in the church could serve. In November 1962 we voted to have staggered terms. The first year to rotate deacons was Oct. 1963. A committee is appointed each year to suggest seven men to replace those who are rotating, and the membership was given the chance to recommend names in 1982.

The deacons meet on the first Sunday evening of each month. They discuss and propose church business to the church for their consideration. For years the Deacons, Trustees and Finance Committees met together, but this was changed. If either of these groups wishes, they are free to ask the others to meet with them.

In March 1957 the town was divided into four sections, and a number of deacons were assigned to each section. They were to visit anyone new in town and any inactive members in their specified area. They were to look after the needs of any church member assigned to their group. In 1992 we have the same plan and it is called Deacon's Family Ministry.

In 1975 we chose our first Deacons of the Week and they were Lowell Gieseke and John H. Oliver, Jr. The pastor is to call on them to assist him in any way he needs them. We still do this.

Known Deacons

Jack Barrow	Carroll Evans	C. Yates Parrish
William E. Barrow	Wallace Evans	Eugene Perry
Bernie Baker	Louis E. Francis	J.P. Perry
Marvin Barham	T.E. Gardner	Thomas Perry
J.R. Baxley	J.H. Garrett	McKay Phthisic
W.J. Berryman	Lowell Gieseke	Stanley Pratt
J.G. Blount	Willie P. Goodwin	H.C. Privott
John Brabble	I.E. Halsey	W.F. Richardson
Junius Britton	J.L. Hardison	Benny D. Rinehart, Sr.
Alvin Bunch	Earl G. Harrell	Bob Roberson
J. Haywood Bunch	Jesse L. Harrell	Richard Saunders
Ray Bunch	Scott Harrell	Morris Small, Jr.
Thurrell Bunch	Gurnie Hobbs	Morris Small, Sr.
W. Carey Bunch	C.T. Hollowell	John H. Smith
Britton Byrum	Edgar E. Hollowell	Willie W. Spruill
James E. Byrum	E.L. Hollowell	Thurston Stallings
Murray F. Byrum	R.B. Hollowell	Kenneth Stalls
T.C. Byrum, Jr.	Weldon Hollowell	Paul Stearns
Wayland Byrum	W.C. Hollowell	C.W. Swanner, Sr.
W.W. Byrum, Jr.	W.D. Holmes, Jr.	Gary Swanner
John Chamblee	W.D. Holmes, Sr.	Jay Swicegood
R.F. Cheshire	M.A. Hughes	Phillip Tant
W.M. Chesson, Jr.	Fred Keeter	R.A. Tarkington
J.L. Chestnutt	W.C. Lamb	Harry A. Tellier
Elbert H. Copeland	Robbie Laughton, III	Leland Troutman
James Copeland	R.E. Leary	C.S. Vann
Samuel Cox	R. West Leary, Jr.	A.B. Waterbury
J.A. Curran	Trot Leary	Hiram Weeks
J.C. Dail	Robert Lennon	Earl L. White
Natha D. Dail	D.B. Liles	Jesse W. White
O.C. Davis	Edward Manning	Sid White, Jr.
B.F. Elliott	T. Gene Nixon	Robert Whiteman, Sr.
John M. Elliott	E.S. Norman	J.L. Wiggins
W.A. Elliott III	John H. Oliver, Jr.	W.M. Wilkins
W.O. Elliott	Jerry Parks	
Alton G. Elmore	Luther C. Parks	

Deeds to Church Property

The original deed for land on which the Edenton Baptist Meeting House was to be built was a gift deed from William Blount, et als, and can be found at the Chowan County Register of Deeds Office in Book G, p. 130 (old section). This was in 1811.

Additional deeds for adjoining land are:

- 1903 Book H. p. 454 -- 28 x 15 ft. -- \$25 from John Martin Forehand
- 1914 Book M. p. 286 -- 40 x 68 x 10 x 13 ft. -- \$133.33 from John M. Foreland
- 1916 Book M, p. 597 -- Corner lot -- Granville-Eden Street -- \$1,600 -- J. M. Forehand
- 1924 Book P, p. 314 -- 200 sq. yards -- \$500 -- Sarah J. and Robert B. Chappell
- 1925 Book P, p. 438 -- 12 ft. 8 inches (line straightened) -- \$1
- 1967 Book 23, pp. 342-43 -- Bell Property -- W. Queen St. -- \$6,000
- 1985 Book 155, p. 678 -- Curran Property -- W. Queen St. -- \$50,000
- 1958 Book 16, p. 416 -- Vaughan-Wisely Property -- W. Eden St. -- \$5,800
- 1958 Book 16, pp. 383-84 -- Ernest J. Ward Property -- W. Queen St. -- \$8,500
- 1988 Book 173, p. 6 -- Luther Ashley Property -- W. Eden St. -- \$65,000
- 1983 Book 141, p. 956 -- Rebecca D. Warren -- gift deed -- land behind the church

Record of other deeds once held by the church

1. October 24, 1888 -- Book F, p. 395. Original deed for land on West Queen St. where old parsonage was built. Property a gift from C. S. and Rowena Vann. They paid, to W. D. Rea, \$600, and then deeded it to the church for \$1 April 24, 1900. Book F, p. 395. Land was to be used for a parsonage only.
2. February 3, 1958 -- Book 14, p. 114. West queen St. Parsonage to John F. and Nell Phillips for \$11,000.
3. July 22, 1946 -- Plat Book 1, p. 22; Deed Book 6, p. 265. 101 Pembroke Circle Parsonage for \$3,600. Sold to Bank of Edenton, May 21, 1955, for \$13,500. Book 11, p. 325.

4. July 7, 1952 -- 100-foot frontage on Blount St. for Parsonage -- \$6,250. Book 9, pp. 581-82. House and land sold September 30, 1985. Book 154, p. 611 for \$205,000.

Flowers

We can assume that we had always had flowers in our church. Since there are no records we go by what we remember.

During the thirties and forties Cornelia White, Rosebud Curran, and Lydia Daniels put fresh flowers in the church each Sunday or they were responsible for seeing that they were there. They also decorated for weddings. When Cornelia and Bud had to stop, Carolyn Bunch and Anna Bass took over. The circles of the WMU were assigned certain Sundays and many can remember gleaning from yards and ditch banks to find flowers. Finally, we had florists in town who would rent us flowers for \$2.50 a week.

For a number of years Virginia and Thomas Byrum paid for this rental and also gave the large poinsettias at Christmas in memory of his parents.

Today, Edenton Floral Company, Evelyn and John Smith, put the lovely flowers in our church as their contribution except on the Sundays when memorial flowers are given. The church is thankful for these donations.

The church is decorated at Christmas with wreaths and in 1991 garlands were added. The WMU, with help from Artie Nixon, Corinne Thorud, and church staff, are responsible for these decorations. The small poinsettias are given in honor and memory of loved ones.

Elizabeth Ward Flynn has arranged many a bouquet, both large and small, and contributed flowers when she was an active florist. She has also given standing candlelabras to the church, and gave and arranges the Advent Wreath in memory of her husband, M. L. Flynn.

Lloyd E. Griffin Library

In 1934, George S. Harrell is listed as our librarian. Where the library was is not known.

In the 40's all books were stored in a little room off the Sanctuary in the balcony area, and we called it a library.

In 1982, a room, next door to the nursery, was designated as a library, and Anne Lennon, schooled in library science, set up the library with Mary Elliott as her assistant. Others volunteered from time to time in the operation. The books were catalogued, and the library was opened August 20, 1982. Many books were added at this time.

When this room was needed for nursery space, the library was moved upstairs. It was inconvenient and off the beaten path.

In 1988, a larger room became available in the North Wing and Jane Mabry and Nelle Hyatt became our librarians. The State Convention sent someone to help them set it up. Mary Elliott and Audrey Elliott assisted them.

The library was named for Lloyd E. Griffin, Sr., who taught Sunday School for 61 years.

Besides books, the library offers tapes for all ages, and there is audio-visual equipment.

There is a copying machine, paper cutter, and supplies needed for bulletin boards. It is equipped with tables and chairs and serves often as a conference room.

A column is written in the bulletin by Nelle Hyatt, and Marjorie Hollowell, Mary Elliott, Audrey Elliott and Myrtle Hollowell complete the library committee.

The library is used more now than it ever has been.



Ola Lea Group 1978

Ola Vaden Lea (Miss)

A highlight of the 20's was in 1925 when Ola Lea went to China as a missionary. Each church, which could afford it, supported its own missionary. Ola Lea was "our missionary". This support was continued for many years until the Southern Baptist Convention discontinued this practice and missionaries were supported through the Lottie Moon Christmas Offering and the Cooperative Program. Miss Lea visited the church when she came home on furlough, and many today remember in love this dynamic "little lady".

Our church supported Miss Lea on the mission field according to the SBC plan. We sent \$66.67 for years. This sum rose to \$166.67 a month until SBC discontinued this type of funding. But Miss Lea remained "our missionary". The ladies of the WMU wrote her each month and took a love offering each Christmas for her personal use. She told us she "used it as God directs". It went to the children of China.

We have in our possession two of her letters written in 1940. Excerpts from these letters follow: "How can I ever thank you enough for your faithfulness for nearly 15 years. I am persuaded that you have also never failed to hold up your humble co-workers in prayer. In times of greatest need and stress I

find myself praying something like this: "Lord, hear the prayers of the Edenton Church on my behalf and glorify your name in this matter. I thank the Lord upon every remembrance of you."

Speaking of not having written as often as she should, she said, "I have robbed you of your right to be informed so you might pray more intelligently." She was studying and teaching in the seminary in Peking hoping to learn Mandarin. She wrote, "Satan would hinder and prevent the pre-eminence of Christ, but praise be to God, he is defeated through the blood of the Lamb shed on Calvary."

Another prayer she requested: "Do pray earnestly for us here. May our spirit, soul and body be completely yielded to Him and directed and used by Him. How marvelous His plan 'Christ in you, the hope of glory.' Please pray that my ears may be alert to hear His softest whisper."

Miss Lea served 37 years in the Orient as a missionary in Education work; 25 years were spent in China, and, during the Community takeover in 1950, our missionaries were forced to go to Taiwan (Formosa). She was there also 12 years.

At her retirement in 1962 at age 70 she said, "If I had a thousand lives, I would give them all to Christ." She retired but stayed in Taiwan for some months, later to return to live with her sister, Bertha Chapman, in Greensboro, North Carolina. Our WMU continued its closeness with Miss Lea; and, when she became ill, we sent gowns and love offerings and Mrs. Overman had a close friend of hers see that Miss Lea had all she needed. Our WMU bought her pall. She died May 15, 1979, and was buried May 17. She was 87.

Biography

- Born:** 1892, Ringgold, Virginia
- Education:** Virginia Intermont College, Bristol, Virginia,
Associate of Arts
WMU Training School (later S.B.T.S.), Louisville, Kentucky;
B.A. Missionary Training
Columbia University, New York, New York, Master of Arts
- Service:** Teacher 7 years before appointment to mission field.
Soochow, China 1925-1935 - Education - Evangelism
Shanghai 1935-1939 - Education - Principal

Kaifeng, Horan	1939-1941 - China BTS - Dean of Women
Soochow	1946-1950 - Girls' School - Director, Religion Action
Taipei, Taiwan	1950-1962 - Student Work Teaching English in government universities

Memorials and Donations

Those Known and Recorded

Estates: Jacob Asbell, Claude Woodard Norman, S. F. Small, R. C. Holland, Myra Vann Holland, Leona Byrum Taylor, Elizabeth Woodard Bond, Varina Byrum Cheshire, Mr. and Mrs. James A. Woodard, Emma Byrum Hobbs, Lennie and Wilford Turner, J. P. Partin, Roy E. Leary, Johnny A. Curran, and Lloyd E. Griffin. These have all left donations of money to the church in their wills.

Other donations known to us have been pew Bibles in memory of S. F. Williams, father of Mary Williams Berryman; hymnals given in 1976 by Thomas and Virginia Byrum in memory of Cam and Lillian Byrum. The 1991 hymnals in memory of Elizabeth Holmes Goodwin were recently given by her daughters, Betsy Chesson, Ruth Warren, and Peggy Morgan. Choir robes in memory of Billie Godwin Partin by her family members and two other sets given anonymously to the adult choir and a set of stoles given in memory of James E. Byrum by the Guy Toppins.

Several used family pianos have been donated through the years and are still in use. Three new pianos have been donated -- one in memory of Helen Goodwin Hughes given by the Adult Choir, a baby grand in the fellowship hall given by the family in memory of Mr. and Mrs. J. Frank White. In 1983 Mildred Munden Satterfield donated a Kawaii baby grand for the sanctuary in memory of her husband Cliff Satterfield.

We have two silver collection plates in the vestibule which were given in memory of C. S. Vann and Maplewood plates in the sanctuary donated by E. L. and Agnes Hollowell in memory of Mr. and Mrs. Ernest L. Hollowell. They also gave the racks on the pews that hold our hymnals and Bibles. Records show that Mr. and Mrs. J. G. Campen gave fifteen silver collection plates to the church and these were used for years.

In 1973 the family of Julius L. Hardison gave the church and community the Carillon that we all enjoy so much. In 1975 Mary Louise Hollowell donated the handbells and in 1976 the robes for the Children's Choir in memory of her parents Mr. and Mrs. Miles Scott. Baptismal robes were given by the family of Mr. and Mrs. Haywood Phthisic in 1974 and in 1977 the family of John Paul Bass gave two wing chairs to the Pastor's Study. Other furniture was donated for the study but the donors are unknown.

Several useful gifts have been the film projector given in memory of Mr. and Mrs. Roland Ward by Catherine Ward and the clock in the sanctuary by Edenton Office Supply. When renovations were made in the church in 1975, new furniture was given. Communion Table and Pulpit Stand by Mr. A. B. Waterbury in memory of his wife Susan W. Waterbury, Vestibule table by Dorothy H. Phelps in memory of her parents Mr. and Mrs. W. D. Holmes, Sr. Mr. and Mrs. Phillip Robey gave the stand used for prayer meetings in memory of Mr. and Mrs. L. E. Francis. The Music Stand was given by Jean and Bill Norvell. A silver flower basket in the vestibule is in memory of the past presidents of the Dime Society and the large bronze flower urn in memory of Cam and Lillian Byrum by Lillian and Clarence Leary and the silver urn by the grandchildren of Mr. and Mrs. J. H. Holmes. Elizabeth Flynn gave standing candelabras and Advent Wreath in memory of M. L. Flynn.

In 1968 the T. C. Cross family gave a silver punch ladle in memory of Allie Gardner Forehand and this love gift was followed by an avalanche of gifts of silver and we now have all the silver pieces needed for any size reception. Also given have been candelabra in memory of Mr. and Mrs. L. S. Byrum by their daughter Ruth Byrum Whichard and silver punch bowls in memory of Mrs. W. A. Munden and Allie G. Forehand by their families. Tablecloths and flower stands have been donated along with the numerous pieces of silver and these have been in memory of Emma H. Bunch, Rosebud and Johnny Curran, Mrs. E. W. Bond, Allie Forehand, Earl Goodwin, Lori Ann Noel, Georgia B. Holmes, Mr. and Mrs. J. H. Holmes, Mr. and Mrs. J. F. White, Annie W. McMullan, Mr. and Mrs. A. B. Waterbury, W. A. Elliott, Jr., Joseph M. Thorud, Mr. and Mrs. D. M. Reaves, Mrs. W. W. Porter, Mrs. John M. Harrell, Mrs. Roland Ward, Lulia Lupton, Helen Headen, Cora White, Eva Manning, Josephine Hollowell and Henry Allen Bunch.

Any number of memorial books have been donated to the Shepard-Pruden Library and our own Lloyd E. Griffin Church Library. These are too numerous to list but are welcomed donations for the library which is used especially by the young adult families. The children of L. E. Griffin gave a framed photograph of Mr. Griffin which hangs in the library.

Dogwoods, azaleas and forsythia bushes have been planted in the church cemetery in memory of C.O. Letcher and in honor of Cornelia Harrell White.

Many anonymous generous gifts have been given to the church and several have set up charitable trusts in their wills. A new camera was donated anonymously.

In 1963 Miss Pat Rae left twenty shares of Cotton Mill Stock to the church and this money was put in the building fund for the North Wing Project. The Dime Society was willed ten shares and these were sold for \$3,600 and also given to the church.

The church is grateful for these known memorials and donations, and recognizes that many of you give regularly and generously to the Memorial Fund. Several necessary and needed items have been purchased for the church, and you have had a part.

(Your writer checked every known record.)

Offerings

Baptists are known for passing the collection plate and our church is no exception. We have always been known as a generous church, and we have taken many special offerings throughout the years and have aided many causes.

Three special offerings are the Lottie Moon Christmas Offering for Foreign Missions, the Annie Armstrong Offering for Home Missions, and the N. C. State Mission Offering. Added to these are the offerings to the Children's Homes, Homes for the Aged, Baptist Hospitals, and World Hunger. We take an offering each year for our Building Fund.

A love offering was taken each December for Miss Ola Lea as long as she served in China and Taiwan, and we continued this until her death. Love offerings are taken through mission groups and Sunday School classes all during the year.

Other causes we support or have supported are American Bible Society, Braille Evangelism, Hungarian Relief, Chilean Relief, Cuban Refugee Relief,

Christian Action League, Emergency Aid Program and Hurricane Relief for Rose Bay, Fairfield, and Sladesville. Nags Head, Kitty Hawk, and the Coffee House Summer Tent Program have also been helped. Other churches, outside our state, have been aided by our money are Pearl Harbor Baptist Church and Calvary Baptist Church of La Porte, Indiana, to which we designated \$50 a month for a year to keep this church going over a tough period.

Sgt. Lewis Stokes was a member of our church following World War II, and he wrote a short history of our church; and later, when he wanted to enter the ministry and enter Chowan College, we took a love offering for him. Another meaningful offering taken was one for the Boat People of Vietnam. Offerings always help the giver as well as the recipient. We are thankful that we have been able to support these causes. A search was made to determine our total gifts to mission causes exclusive of our local missions. Our gifts have totaled \$3,490,710.

Parking Lots

For many years the town allowed our members to park on both sides of South Granville Street, but in 1961 there was too much traffic, and the town asked that we not double park. This ordinance called for drastic measures -- buy some land and provide a parking lot. Property was available close to the church but talk of a parking lot causes an uproar among the neighbors and the town in general. The controversy was played out on the front pages of the Chowan Herald. The neighbors did not want a vacant lot near their homes. A public hearing was held in December 1961 and the Zoning Board refused the church's request for a parking lot. The church appealed this ruling to Raleigh and the "powers-that-be" in Raleigh gave us permission to proceed with the parking lot.

The Vaughan and Wisely property (formerly T. D. Byrum) on West Eden Street for \$5,800 and the E. J. Ward property on West Queen Street for \$8,500 were purchased on May 8, 1958. The Ward house was sold for \$500 and the purchaser had to remove it. We were urged even then to leave two beautiful old trees, but it was not feasible because they would take too many needed spaces. Until this lot was completed, the following neighbors offered their driveways: W. M. Chesson, Jr., J. D. Elliott, M. M. Perry, J. G. Robbins, and R. A. Tarkington.

The new parking lot was blacktopped at a cost of \$7,450 by Rose Brothers. Lights were erected and a fence built at a later date to keep our members from cutting through the neighbors' yards. The pillars of brick connected by chains are the only things ever found to cost less than the estimate. The estimate was \$400 and the actual cost was only \$300 due to members donating their services. The total cost of the lot was \$21,551.33. One thousand dollars was given as a memorial to R. C. Holland. The church borrowed the money "at the cheapest rate". We had 66 parking spaces. J.C. Leary, Sr. was chairman.

This lot was resurfaced in 1969 for \$5,000 and again in 1990 for \$15,000.

This latter resurfacing was done with the Luther Ashley property which was purchased by the church on September 5, 1988 for \$65,000.

The house was offered for sale; and when no purchaser was found, the house was offered to church members to take any part they wanted. The new zoning laws required curbing, drainage, and the planting of trees. Bradford Pears were planted (\$125 each) and several were given as memorials. The total cost of this parking area was \$93,600 counting the interest for three years. In 1991 the church voted to take from the General Fund \$35,651.11 and pay off this debt. We have 17 additional spaces. Alton Elmore was chairman. Currently, we use all this space and the overflow goes to the town parking lot on West Eden Street.

Parsonages

Where our pastors lived prior to 1898 no one knows for there are no records of the church owning a parsonage. (We do know that C. T. Bailey, pastor in 1869, lived in a house on North Broad Street next door to what is now Lords Proprietors' Inn.)

On October 24, 1888, C. S. and Rowena Vann deeded to the church, for \$1, a piece of land on West Queen Street on which to build a parsonage. A house was built (still standing) and, as far as can be determined, the Rev. F. M. Satterwhite lived there. Other ministers living in this house were R. T. Vann, C. J. Jones, John E. White, H. H. Mashburn, and E. L. Wells.

Following the death of E. L. Wells, this parsonage was sold to John F. and Nell Phillips on February 3, 1958 for \$11,100. (Book 14, p. 114.)

When Mr. Carroll became our pastor in 1946, the church decided to keep the old parsonage as a home for Mr. Wells his lifetime. The parsonage was repaired and a garage built by C. B. Mooney for \$1,747. The church voted to purchase temporary living quarters for Mr. and Mrs. Carroll. There was an available vacant lot on the corner of Queen and Granville next to the A. T. Bush house, but W. D. Holmes had purchased a lot across the street from the church where the Hardin house now stands, and he offered that lot to the church for \$2,000. The church purchased the lot and had architect Frank W. Benton draw plans for a parsonage. Plans were in the office of W. J. Berryman, and church members were invited to go by and see them.

In the meantime, the church purchased a house in Morris Circle from a Mrs. Hunsucker. As soon as she could move her furniture out, the Carrolls moved in, and the church enclosed part of the porch for a study for Mr. Carroll. The Carrolls lived there from March until July 22, 1946, when the church purchased a small brick home at 101 Pembroke Circle at a cost of \$5,400. Our monthly payment on this house was \$40.63. The church sold the lot across the street from the church for \$2,500 to Wood Privott on August 3, 1946.

On July 7, 1952, a 100-foot lot on Blount Street was purchased from James E. and Anne Wood for \$6,250. A break water was built in March of 1954; and on July 4, 1954, the church voted to build a new parsonage -- not to exceed \$30,000. The house was to be Colonial Style.

The Building Committee was appointed on July 18, 1954, with the following members: R. West Leary, Jr., Chairman, L. S. Byrum, Mrs. T. C. Byrum, Sr., Mrs. J. Clarence Leary, Sr., Roy E. Leary, C. O. Letcher, and Jim P. Partin, Sr. All of this committee worked long and hard to see that we had a handsome building, but much credit should go to C. O. Letcher who saw that the best of lumber went into the house. He also donated some of the timber.

The contract price of the house was \$32,498.12, but there were some extras added and the total cost was \$34,273. An additional \$1,905.76 was spent as follows: Carpet for downstairs, \$961.91; labor, \$232 (carpet upstairs were pieces left over from carpeting the church); shades and rods, \$93.70; draperies on first floor, \$183.25; two gold-leaf mirrors, \$115.00; and ventilating awnings, \$320. Shrubbery by Mr. Christian of Suffolk, Virginia, cost \$500. The Carrolls were ready to move.



Third parsonage built in 1956.

The trustees were instructed to sell the Pembroke Circle house for "not less than \$12,000". It was sold to the Bank of Edenton on May 21, 1955, for \$13,250. Later this house was purchased by Bruce F. Jones, Jr.

Our parsonage was a lovely dwelling and one with which to point with pride. An open house was held for the public and the Dime Society and WMU gave a silver service to the parsonage. Our pastors, R. N. Carroll, Robert E. Gray, and John Allen lived there. Only minor changes were made during the years. A breezeway was enclosed and air-conditioning added in 1956 when Mr. Carroll's throat gave him trouble.

When Dr. Allen resigned, it seemed the time had come to "get out of the parsonage business". There were many reasons -- the main one being that when pastors retired they had built up no equity in a home. Financially, this was not sound; and federal laws favored giving the ministers a housing allowance and letting him own his own home. Expenses for maintaining the parsonage in 1984 were near \$9,000. This money was for heating, cooling, maintenance, and insurance.

In January of 1985 a church conference was called to discuss selling the parsonage. There was heated debate with some motions being ruled out of order.

The voice vote was too close to call, so a show of hands and a count of same was called. The final vote was 142 for selling and 105 against. The trustees were instructed to advertise for bids.

The house was appraised at \$225,000. Several were interested but not at this price. The house was on the market for almost seven months. So on August 21, 1985, Joseph M. Thorud, Chairman of the Trustees, informed the church that we had a firm bid of \$205,000, and the church voted to sell the house to Harry C. and Lydia J. Sperry. It was purchased by them on September 30, 1985. Five thousand dollars was given to the real estate agents involved and the \$200,000 invested at 10% interest. The church voted not to touch the principle and apply the interest to the housing allowance for the church staff with the interest to be entered as revenue in the church budget.

Pastor Selection Committees

It is not known how pastors were secured in the past years prior to 1910. In 1910, when H. H. Mashburn resigned, a committee was appointed to find a pastor. This committee was A. T. Bush, W. J. Berryman, and E. S. Norman. On September 4, 1910, they recommended a Rev. Morgan, and the church voted unanimously to accept him at a salary of \$1,200 a year. No reason is given why he declined. On September 18 of that same year, the committee had recommended and the church voted unanimously to call E. L. Wells at a salary of \$1,200 a year; and he was to start preaching September 28, 1910. He was to live in the parsonage.

When Mr. Wells retired in 1946, a committee was appointed and consisted of W. J. Taylor, Chairman; W. J. Berryman; J. L. Chestnutt; Earl G. Harrell; Mrs. W. D. Holmes, Sr.; and Mrs. R. B. Hollowell. The starting salary of the new pastor was not to exceed \$4,000 per year. On December 16, 1946, Roy Mason of Tampa, Florida, preached a trial sermon; but he was not acceptable to the church. On March 7, 1946, the committee brought A. P. Stevens of Burlington, North Carolina. The church voted on him and the vote was 73 accept and 72 to reject. The church felt this would not be right for the church or to the Rev. Stevens; so the vote was rescinded, and the committee brought R. N. Carroll of Knoxville, Tennessee, the preach two services on March 27, 1946. He was unanimously called by the church the following Sunday at a special called conference on Sunday morning.

When Mr. Carroll retired, another committee was appointed composed of the following: Lloyd E. Griffin, Johnny Barrow, Gladys Baxley, Ruth D. Bunch, James E. Byrum, Elbert Copeland, Fred Keeter, W. J. Taylor, Corinne F. Thorud, and A. B. Waterbury. This committee was chosen by each deacon recommending fifteen names each. The top ten were chosen from this combined list. This committee unanimously recommended Robert E. Gray.

In 1979, the committee appointed was: Sam Cox, Chairman; Jeff Babb; Gail Byrum (Brooks); Earl G. Harrell; Weldon Hollowell; Pat Jordan; Fred Keeter; Marguerite McCall; Artie Nixon; Kenneth Stalls; and Gary Swanner. This committee recommended John A. Allen.

In October of 1984, the following committee was selected: Alton G. Elmore, Chairman; Sandra Askew; Sally Blount; Fred Keeter; Artie Nixon; Morris Small, Jr.; and Jay Swicegood. They unanimously recommended Kenneth J. Word.

Ask any member of any of these committees and they will tell you it is the hardest job they have ever undertaken for the church. It takes a lot a dedication, much prayer, and total dependence on the Holy Spirit to lead you to the man God has for our church. The Baptist State Convention has personnel to help the committee, Larry McClure being one who aided us.

Lots of stories could be told about the visits made -- like part of the committee going to a black church in a small town but finally making it to the correct church. Another experience was visiting a church to hear a sermon and after the service have a former member of our church tap you on the shoulder and say, "Did you come to "steal" our preacher?" One more story -- Elbert Copeland and this writer motored to Mullins, South Carolina, real early one Sunday to visit a church. Belle and Lloyd Griffin and their son-in-law, Clyde Douglas, drove down from Raleigh. We scattered in the church. Even in a big church you feel every one knows you are part of a pulpit committee. When Belle was asked, she said, "No, I'm a Methodist" and Clyde said, "I'm a Methodist, also." Then Elbert and I were asked, "Are you eating in town?" The preacher was going to recommend a restaurant. We were so nervous and self-conscious we thought he said, "Are you from Eden-town?" We answered we had come from Wilmington. That was partially the truth as it was the last town we have come through.

It is hoped it will be many years before we need another committee. If you are ever called, serve, but pray about it first.

Puppet Ministry

Our Puppet Ministry was begun in April 1977 with Brenda Zeigler and Gayle Gieseke as directors and has grown through the years until it has become a popular and meaningful ministry. We have no record of other directors of the undertaking except the Ministers of Youth/Education. Johnny Owens, Jr. took the directorship in the early 80's.

Johnny has about 30 youth involved in this ministry, and they meet on Monday nights for practice. They do a great job and not only perform for our church but for other churches in our area, at fairs, at schools, and at birthday parties for younger folk. Johnny publishes a newsletter each month for his "human puppets".

This ministry has been extended to include youth from Albemarle Baptist Mission and a few from other churches.

The messages brought by the puppets challenge and uplift us with songs like "Excuses" and the "Laughing Song".

Revivals

Elsewhere in this history you have read about revivals being called Protracted Meetings because they were extended sometimes more than a week and the services lasted longer than an hour.

Revival meetings in the 1920's, 30's, and 40's were always at least a week and longer if the pastor felt the Lord leading us to extend the services. Two services were held each day, one in the morning at 10 or in the afternoon at 3 p.m., for church members mostly, and at the evening service for members and those unchurched or unsaved.

One great revival by T. T. Martin has been reported in the chapter on Mr. E. L. Wells. During the teens and twenties, Mr. Wells brought outstanding Southern Baptist preachers to our church to hold revivals.

Mr. Carroll also selected good preachers, but the most meaningful ones were when he did the preaching. Ministers holding revivals while Mr. Carroll was pastor were Fritz D. Hemphill, Jack Hill (several times), Charles S. Bond, Knoxville, and Dr. E. Gibson Davis of Spartanburg. Dr. M. Ray McKay and

Dr. Leo Green also held several revivals for us. In 1964, with Dr. McKay preaching, there were 40 who came by profession of faith.

When Mr. Gray came, we had Malvert Smith of Durham and a Rev. Melvin Wise, an evangelist. In August of 1975, we held simultaneous revivals with Macedonia, Ballards Bridge, and Rocky Hock churches. These started on Thursday and ended on Sunday night. We had a different preacher each night. Dr. Gray invited the Rev. Henry B. Anderson, a retired minister from Durham and former pastor at the Grace Church, to hold our revival in 1976. In 1977 Bob Boyd, an evangelist, came and in 1978, Furman Kenney.

In April of 1979, lay persons held our revival, and the first year Dr. Allen was with us he held the revival. A special revival was in 1981 when Ralph Knight preached. There were 75 decisions -- 38 presented themselves for baptism, 4 came by letter, and there were 33 rededications.

In 1983, Dr. J. Winston Pearce came along with his wife Winnie whom many remembered by BYPU days. Bob Dills was our guest musician. In the fall of 1983, we had our first stewardship revival led by Talmadge Williams. In 1984, Larry McClure led us in a meaningful revival, and we were blessed with music by his wife Anne. Ralph Knight returned in 1985.

In 1986, Dr. Word preached, and we had a guest musician, Lindsay O'Neal, from Taylors, South Carolina. In 1987, the Rev. Ron Gaylor of Tucker, Georgia, preached and Jim Hyatt, Mary Smith, and Jackie Copeland led in music. In 1988, Dr. William J. Furr, Trinity Baptist Church, Raleigh, was our preacher. Dr. Leon J. Smith, pastor in Goldsboro and president of the Baptist State Convention held our revival in 1989; and an evangelist, J. Allen Spruill, came in 1990. Dr. Charles Bugg, professor of preaching at Southeastern Baptist Theological Seminary, was our guest minister. Attendance was good and 39 decisions were made -- 13 were professions of faith.

The largest response at any revival was one held by Dr. John L. White in October 1936. There were 67 professions of faith -- 28 females and 39 males. Dr. White used "O Happy Day" as the invitational hymn. Mr. Wells baptized these new Christians on October 29, 1936.

One of the most meaningful programs prior to revivals were the Cottage Prayer Meetings held in the homes of members to prepare us for revival. For several years these were well attended but stopped later due to lack of interest.

The WMU, Baptist Women, and Kitchen Committee were responsible through the years for getting the revival preachers fed. In recent years it is left to the members to invite them for meals. Some years classes have had suppers in the Fellowship Hall during revivals.

Revivals now begin on Sunday and close on Wednesday evening.

Tributes

There are many members to whom we could pay tribute, both dead and alive, but your writer has taken the privilege of recognizing four. They are Mary Williams Berryman, Saintie Miller White, Lloyd E. Griffin, Sr., and Agnes Chappell.

Mary W. Berryman has been a member of our church since March 1911 when she made a profession of faith during a revival held by the Rev. T. T. Martin. Since that time she has been a faithful member and teacher of the Bible at Sunday School, Vacation Bible School, and the WMU. She attributes all that she knows to the leadership of the Holy Spirit, to faithful Bible Study, and to the five Bible preaching pastors she has had. The Chinese called our women missionaries "The Bible Ladies". Surely, "Miss Mary" is our "Bible Lady". (Mary Berryman, age 95, currently lives at Prime Time.)

Lloyd E. Griffin is recognized for the Bible teaching of the Men's Bible Class for 61 years. Mr. Griffin's livelihood required that he be in another part of the state, mainly Raleigh, for many years. Regardless of where he was or what part of the state or country he might be, he came home to teach "his class" most every Sunday. The men were many and faithful, and elsewhere in the history you will see some of the pictures taken through the years of this large class. Mr. Griffin had a way about telling a story or teaching a lesson that would make you hang on each word. He was a master teacher and is remembered lovingly by the entire church. Mr. Griffin died in 1987. Our library is named for him.

Saintie White (Mrs. J. Frank White) died in 1970, and the following tribute was written about her by Mary Berryman. "There are many things that come to mind when thinking of our dear friend Mrs. J. Frank White. It would be impossible to give a fitting tribute in a few words, especially when we think of the many places of responsibility that she so graciously filled in our church over the years. But the one thing that I am sure will forever remain with us were the

times that she led us in prayer. When asked to lead in prayer her quiet words, "I'll try," were always followed by, "Our Dear Gracious Heavenly Father," and then the prayer which led us into the very throne room of God, showed a deep humility of spirit, and a sincerity of love for those for whom she prayed. This made us know that prayer was such a vital part of her life that she was able to lose herself and think only of Him in whom she trusted with childlike faith. Truly, her life was beauty, truth, goodness, and love."

Jim Hyatt wrote the following tribute to Agnes Chappell and expresses the feelings of our entire church.

"On December 22, 1991, the music ministry of this church lost a dear friend. Miss Agnes Chappell passed away after a long and full life. Agnes served as church organist for forty years. She began playing the organ in 1929 and retired from the position in 1970. Agnes was a faithful servant and served for many of those years without pay. She not only provided beautiful music for the worship service, but she also inspired others to become interested in the organ. Agnes was the type of person who always found the good in people to praise. A word of encouragement was always found on her lips whenever a conversation turned to the subject of her church. I'm sure that in those many long years that she served, there must have been times when she was discouraged or felt like giving up; but she didn't. She continued faithfully until the passing of years indicated to her that it was time to step aside. She did this as gracefully as she had served. I know I speak for many of you When I say, "Thanks be to God for the life and ministry of Agnes Chappell."

Percy B. Upchurch ***Interim 1970 and 1979***

No one in the church today can remember any interim preacher we had except Percy B. Upchurch.

Old records show we were without a pastor from time to time but usually a neighboring minister would come and preach or a layman in the church would supply.

When Mr. Carroll retired, the Rev. Percy B. Upchurch of Williamston graciously responded to our call to serve as interim pastor. (Mr. Upchurch had recently retired from Memorial Baptist Church, Greenville, N.C.) The church

called him unanimously on May 20, 1970, and he began his ministry with us on May 31. He preached both sermons on Sunday, came back to hold Prayer Meeting on Wednesday, and spent all day Friday in town visiting and counseling. He prepared a column for the bulletin. He also brought along his lovely wife Mildred that we all fell in love with. They served with us for five months.

In November of 1970 an appreciation cover dish supper was held in the Fellowship Hall on a Wednesday. A love offering was taken and the Upchurches duly thanked.

When Mr. Gray resigned, the church again called Mr. Upchurch to "come over into Macedonia and help us". He was willing and so we enjoyed eight more months of his leadership.

The church had an appreciation day for Mr. and Mrs. Upchurch on August 12, 1979, and gave Mr. Upchurch a watch and an ice cream freezer and Mrs. Upchurch a silver pin. Each head of a church committee was asked to give a short "thank you" to the Upchurches, and this writer, as head of WMU, was asked to present the jewelry to Mrs. Upchurch. I said I would but would not go in the pulpit to do so. I was pressured to comply but about 5:30 p.m. was called and heard, "You may stand on the floor. Mrs. Upchurch does not want to go on the pulpit either."

Mr. Upchurch faithfully and vigorously proclaimed the truths of God's word. Through his spirit filled leadership and mature guidance, our church was able to maintain stability and direction in our program of work.

His keen sense of humor made him a delight to all and he became fast friends with many in the church. So did Mildred and she invited about thirty of the ladies to lunch in Williamston. She still visits with us from time to time.

We loved them and they loved us. Mr. Upchurch once wrote in our bulletin, "So often we receive gifts and blessings from unknown sources. Jesus said, 'I send you to reap that for which you did not labor; others have labored and you have entered into their labor. John 4:38' "

We are thankful we labored together.

(Mr. Upchurch went to be with the Lord in 1987. He was eighty years 'young')

Vacation Bible School

We have no record of when our church conducted the first Vacation Bible School. In the 20's and 30's the Methodists, Episcopalians, and Presbyterians held their Bible School together during the summer months and the Baptist attended these for many years.

But when we did start, we have had them every summer and invited the other churches to participate. It is impossible to list all those who have helped with the planning and the actual teaching. Perhaps most everyone in the church has helped in one way or another.

Most of the VBS's have been held in the morning hours and mostly for three-year-olds through Jr. High age. Several times we have held VBS in the evening for teen-agers. One memorable study was in 1958 when Mrs. W. J. Berryman taught Bible to the young folk. They were so moved by her teaching that they wanted her back the next year. Due to illness, she could not teach. In 1991 Gary Stanley arranged to have an Adult Bible Study at night in the Fellowship Hall. This was meaningful and will probably be repeated.

The church staff has always been helpful in the planning of VBS and at times they have served as directors. All age church members teach or assist, and the older teen-agers help in many ways -- as assistants or nursery workers.

The young men of our church have been most helpful in conducting the recreation period, and the Baptist Women through the years have furnished and served the refreshments.

In earlier years, we would have close to 200 pupils; but in recent years the average has been a little over a hundred. This is due to a drop in census of little folk and other churches have theirs the same week.

VBS is usually held a week or two after school gets out in June. Once or twice we have tried schools in early August, but attendance did not increase. We have run our busses and van to pick up children and this is helpful. Some years the children brought sack lunches, and this did increase attendance.

The church is thankful to all who have lent of their time and talents to make Vacation Bible School possible.

Vietnamese Family

Early in 1980 our church joined with the Catholic, Episcopal, Methodist and Presbyterian Churches to sponsor a refugee family from Vietnam.

"Our family" arrived on the West coast on September 4, 1980 and in Edenton the middle of the month. Much preparation had been made. A house on the 300 block of East Queen St. was furnished by Alton Elmore, Jesse Harrell and members of the churches provided furniture, clothing and food. The Bui family had nothing but the clothes on their backs when they arrived in town.

E.L. and Agnes Hollowell were selected from our church to "take them under their wings", and they looked after their every need. Ahn went to work for Chowan Veneer Co. and learned to weld. Nu had to be taught to cook American Style. She had never baked a cake. They did not know how to use a telephone. Ginette Mitchener was our interpreter and life was made easier for everyone. Ahn was able to get a bicycle and later bought a used car. Two of Ahn's brothers, Thai and Hung, joined them in February of 1981, and a new daughter was born and they named her Agnes. They chose our church as their church.

Feeling a need to be with members of their own race and culture they left after two years to move to Wichita, Kansas where Ahn has made a good living welding and had worked in construction. He built a duplex and rents out one side. They have another daughter named Darnell. The last time they called the Hollowells they said, "Tell the people in the church hello and thank you." Hung called to say he had become an American citizen and his name was Ernest L. Bui.

We were happy to have had a little part in this mission.

Visiting Preachers

Through the years our church has been privileged to hear many visiting preachers. Perhaps you will recall one you remember in a special way. Most of them came from our seminary at Wake Forest and the church is grateful to them for these supply ministers: Dr. E. W. Hamrick, Dr. Leo Green, Dr. M. Ray McKay, Dr. S. L. Stealey, Dr. J. Carroll Trotter, Dr. S. A. Newman, the Rev. Vernon E. Wall, Jr., the Rev. Jack Hill, Dr. Pope A. Duncan, Dr. Denton R.

Coker, Dr. M. A. Huggins, Dr. James E. Tull, Dr. Marc Lovelace, Dr. George Shriver, Dr. Garland Hendrix, Dr. G. N. Cowan, Dr. T. A. Bland, Dr. Bruce Whitaker, Dr. Archie L. Nations, Dr. James Blackmore, Dr. Donald Cook, Dr. Eugene Owens, Dr. Fred Sandusky, Dr. Ted Janes, Dr. Hargus Taylor, Dr. Roy J. Smith, Dr. Gene Puckett, Dr. Randall Lolley, Dr. Truman Smith, Dr. R. C. Briggs, Dr. Zeno Wall, Dr. Luther Little, Dr. Fox. Dr. John L. White and the Rev. Charles Howard.

Others from nearby who have filled our pulpit and whose names appear in our bulletins are Ralph Knight, Lamar Eiland, Larry McClure, Frank Cale, Paul Harrell and Robert S. Harrell.

One preacher came from the seminary and reminded us to pray especially for our pastor -- 'remember they do not have a pastor to talk to.' This was meaningful to the choir and we sent a night letter to Mr. Carroll who was away in a revival meeting. Take time to tell your pastor you love and appreciate him. Be sure and pray for him.

West Virginia Mission

North Carolina adopted West Virginia as a sister state and we had volunteers go from our church to help construct a church in the hills of West Virginia. Going in 1981 were Russell Baxley and Anne and Larry McClure. The following year they returned along with Gladys Baxley, Don McClure, Carol, Ray, and Carol Lynn Elks, and, from Rocky Hock Church, Mabel and Clarence Bass. Our church helped provide the funds for this mission trip. The efforts of these "home missionaries" is greatly appreciated by our church. They heard and heeded -- "Go ye!"

Answering God's Call

As we close this history, we are very much aware the Edenton Baptist Church has been richly blessed with many pastors, leaders, and teachers who were indeed filled with the Holy Spirit, and a great love for their fellowman. Their devotion to this church, along with a genuine desire to have a part in the ongoing ministry of spreading the gospel of our Lord and Saviour, was instrumental in leading many from this church to feel called into full-time Christian service, as well as church-related vocations both part-time and full-time.

Among those who have gone out from Edenton Baptist are the following:

BOND, William George

Born November 11, 1910. He is the son of the late Edward and Cora Bond. Dr. Bond was married to the former Lucille Watkins in 1939. They have one son, Marvin Andrew.

Baptized Edenton Baptist Church, 1920

Ordained by Calvary Baptist Church, Richmond, Virginia, March 1937

Education: Graduated from Edenton High School in 1928.

College: University of Richmond, 1932-37, BA

Seminary: Southern Baptist Theological, 1939-1945 ThM, ThD

George has served churches in Kentucky, Maryland, North Carolina, but mostly in Virginia. He has filled our pulpit many times over the years.

BYRUM, Walter G.

Born March 31, 1955. He is the son of Murray and Grace Wilkins Byrum. Walter was married to the former Teresa Brown on June 1, 1980. They have two children W. Graham Jr. and Elizabeth.

Baptized: March 1965

Ordained by Edenton Baptist Church, October 30, 1983

Education: Holmes High School in 1973

College: Campbell University, 1979

Seminary: Southeastern Seminary, 1983

Walter has been Minister of Music at First Baptist Church, Scotland Neck, North Carolina since 1983. He has been serving churches since 1972 in music and/or youth ministries. All Churches have been in eastern North Carolina.

CHESSON, Francis Small

Born December 12, 1928. Francis was married to the former Nina Martin on November 18, 1961. His parents are Agnes Small Chesson the the late Wesley Merritt Chesson.

Baptized Edenton Baptist Church, 1941

Ordained by Edenton Baptist Church, May 1954

Education: Graduated from Edenton High School in 1947

College: East Carolina University, 1947-48

Wake Forest University, 1948-51 - BA

University of Edinburgh, Scotland, 1958 PhD

Seminary: Southern Baptist Theological, Louisville, Kentucky,
1954 B.D.

Francis was a guest chaplain in the U.S. Army in Germany. He has served churches in Kentucky, North Carolina, South Carolina and Arkansas. He also has filled our pulpit, and will be a guest minister during our 175th Celebration.

COPELAND, David Alan

Born August 21, 1951. He is the son of Louise Rush Copeland and the late Elbert Copeland. He was married to the former Robin Perry on May 31, 1980. They have two children: Holly Louise, and Hunter Alan.

Baptized Edenton Baptist Church, 1964

College: Wake Forest University, 1969-73, BA

University of North Carolina, Chapel Hill,
1990 to present - completing PhD

Seminary: Southeastern Baptist, Wake Forest, 1985-88, MD

Southeastern Baptist, Wake Forest, 1988-89, ThM

David has served several churches as a deacon, Sunday School Director, Choir Member, Choir Director. He has been a public school teacher, news reporter and editor. He currently serves as Minister of Music at Longview Baptist Church in Raleigh, North Carolina from 1987. David is remembered for his trumpet playing in our church.

HOLOMAN, J. Paul

Ordained by our church on November 6, 1958, and called to preach at Whiteville Grove Baptist Church.

LAMB, Roger

Born August 29, 1944. He is the son of Mrs. Mildred H. Lamb and the late Willie Lamb. Roger was married to the former Jennie Thomas on July 27, 1968. They have one son, Eric.

Baptized Edenton Baptist Church, 1959

Ordained by Broadway Baptist Church, Louisville, Kentucky, 1988

Education: Graduated from John A. Holmes High, 1962

College: St. Andrews Presbyterian College, Laurinburg, N.C.,
1962-66, B. Mus

New England Conservatory of Music, Boston, 1966-68,
M.M.

In 1982, Roger was called as Minister of Music and Office Administrator at Broadway Baptist Church, Louisville, Kentucky. Since going to Louisville, he has also been on the faculty of Southern Seminary. Other churches he has served are in Rocky Mount, North Carolina and Waynesboro, Virginia.

LAUGHTON, Anna Kay Manning

Born May 30, 1960. Anna Kay is the daughter of Edward N. and Betty Letcher Manning. She is married to J. Craig Laughton, and they have one daughter, Carole.

Baptized: 1968, Edenton Baptist Church

Education: Graduated from John A. Holmes High in 1978

College: Campbell University, Buies Creek, 1978-82, BME

Awards: Acteen Scholarship of N.C. Baptist State Convention of 1978-82; Music Scholarship of Campbell University, 1978-82; Christa McAuliffe Teacher Award, 1986.

Anna Kay has served as Minister of Music at Corinth Baptist Church, Elizabeth City, since February 1986. She was organist at Edenton Baptist Church 1983-1986. During college years she served several churches as music director and/or organist.

MCCALL, David Ernest

Born January 22, 1958. He is the son of Kyle and Marguerite Butler McCall. David was married to the former Bonita Perry on November 10, 1985. They have one son, John David.

Baptized: Edenton Baptist Church, 1971

Ordained: Edenton Baptist Church, April 17, 1988

Education: graduated from John A. Holmes High in 1976

College: St. Andrews Presbyterian, Laurinburg, NC, BA - Sociology
Seminary: Southeastern, Wake Forest, NC

David received the Princeton University Algernon Sidney Sullivan Humanitarian Award, 1980; Who's Who in American Colleges and Universities, 1980. Eagle Scout, 1975. He served as Sunday School teacher for two years at Edenton Baptist, and served as a summer missionary to Navajo Indians for three years with youth groups from Edenton Baptist Church.

PARKS, Larry

Born September 9, 1949. He is the son of Luther C. Parks and the late Emily Shaw Parks. Larry was married to Rachel Sue Cain on August 11, 1973. They have one daughter, Rachel Emily.

Baptized: Edenton Baptist Church, 1961

Ordained: Millbrook Baptist Church, Raleigh, NC, September 27, 1987

Education: Holmes High School, 1967

College: East Carolina University, 1967-71, B.S.
East Carolina University, 1971-73, M.A. Ed

Seminary: Southeastern Seminary, 1989, M.D.

Larry was Minister of Education, Millbrook Baptist Church, Raleigh, NC, 1984-1991, and now is Minister of Education at Knollwood Baptist Church, Winston-Salem, NC

SMITH, Mary Sexton

Born June 27, 1951. She is the daughter of William and the late Maybelle Sexton. She is married to Larry Smith, and they have three sons: Timothy, Michael, and Daniel.

Baptized: August 31, 1986, Edenton Baptist Church

Education: Graduated from John A. Holmes High in 1969

College: Elon College, 1973 Cum Laude, B.S. in Music Education

Awards: Alphi Chi Honor Society: 1972, 1973; Ella Smith Memorial Scholarship, 1972; Who's Who Among American Colleges and Universities: 1972, 1973.

Mary has served as Organist of Edenton Baptist Church since February 1986. Before, she served from 1973-1977.

STALLINGS, Dallas Thurston, Jr.

Born: August 13, 1940. He is the son of Dallas Thurston, Sr. and Gladys Bunch Stallings. He is married to the former Donna Raper. They have one son, Dallas Thurston, III (Trip).

Ordained: Edenton Baptist Church, August, 1963.

Baptized: Edenton Baptist Church, 1951.

Education: Graduated from J. A. Holmes High, 1959

Colleges: Wake Forest University, 1958-62, BA

St. Andrews University, St. Andrews, Scotland, 1978

Seminary: Southeastern Baptist, 1962-65, B.D., 1965-70, Th.M., 1973-75, D. Min.

Dallas' pastorates have all been in the State of Virginia. He has preached for us many times and led us in prayer most every time he visits with us.

SWANNER, Charles Perry

Born: March 30, 1948. He is the son of Charlie W. and Grace White Swanner. He was married to the former Mary Margaret Dannehl, 1972. They have three children, Christopher, Jessica, and Chad.

Baptized: Edenton Baptist Church

Ordained: First Baptist Church, Albemarle NC, 10/17/76

Education: Graduated from J. A. Holmes High, 1966

Colleges: East Carolina University, 1966-71, BS Social Studies

Seminary: Southeastern Baptist, 1976-81, M.C.

Charles was pastor of Staley Baptist Church, Staley, NC, 1976-79. Minister of Education of Temple Baptist Church, Newport News, VA., 1980-84, and since 1985 has served as Foreign Missionary in Uruguay, South America.

WEST, Gordon Kent

Born: March 12, 1957. He is the son of Sarah Chappell West and the late William R. West. Gordon was married to the former Jo Carol Parks on June 14, 1980, and they have three children: Matthew, Daniel, and Hannah.

Baptized: Edenton Baptist Church, 1969

Ordained: Edenton Baptist Church, 1980

Education: Graduated from John A. Holmes High in 1975.

College: College of Albemarle, Elizabeth City, A.A.

East Carolina University, 1977-79, B.A.

Seminary: Southeastern Baptist, Wake Forest, 1980-83, M. Div.

Gordon's pastorates have all been in North Carolina, and he is active in Associational and civic affairs wherever his ministry has led him.

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